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A STUDY OF THE ACADEMIC ACHIEVEMENT AND  
RELIGIOUS EFFECTIVENESS OF SEVENTH-DAY  
ADVENTIST EDUCATION

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## CHAPTER I

### INTRODUCTION

From the dawn of human history, education and religions have been an integral part of man's experience. Education has ever been the loom where change within the social and cultural tapestry of the individual, as well as society, has been woven. Religion has been the bedrock upon which the ethical and moral ideals and concepts of man, both ancient and modern, have been built. Education and religion combined present a force so strong that if used effectively, neither man nor society can withstand the controlling and directing power which they exert. The historical point of fusion between these two powerful forces is lost in the misty haze of time, yet the power of their fusion remains unbroken in this modern day.

It was man's religious custodians, the priests, who guarded, expanded, and propagated the educational processes. It was through the fusion of religion and education that the Church, pagan or Christian, controlled the lives of men. It was the priests who were the educated elite, who occupied the positions of power and control. Schools thus became an extension of the temple or the church. Education became the means of propagating religious doctrine and guarding its purity. It was through the school that adherents were brought to "the faith" and established in "the faith." In a very real sense, the schools were used by the Church for the Church.

In today's modern society, there are hundreds of church-related schools used as they were historically, for indoctrination and establishment in "the faith." Among such modern-day "church schools" are found the schools of the Seventh-day Adventist Church. With the Seventh-day Adventist school system being the largest Protestant parochial school in the world (Century of Adventist Education Fact Kit, 1972, p. 1), it is understandable that the students enrolled in Adventist schools would be expected to receive quality instruction in those same subject areas which are taught in the public schools. In addition to the commonly accepted school subjects, Adventist schools should be effectively indoctrinating and establishing students in the doctrines of the Seventh-day Adventist Church. Only as this responsibility is met will the Adventist educational system fulfill the historic mission of the church school. No definitive research, however, has been found which establishes the level of attainment of these goals.

#### Statement of the Problem

Although education has been an integral part of the Seventh-day Adventist Church's activities for over a century, there is an amazing lack of documented evidence as to the effectiveness of Adventist education. Further, literature is scarce which demonstrates, through research, that Seventh-day Adventist education is meeting its stated goals and objectives. Such a lack of information provides a fertile area for research investigation. Such investigation can become the foundation from which rational, documented statements can be made which are truly descriptive of Adventist education.

Educational literature does not show the academic achievement of Seventh-day Adventist education as compared with the academic achievement of the public schools. Literature does not show if Adventist students in Adventist schools have a clearer concept and a deeper understanding of the doctrines and standards of the Seventh-day Adventist Church as a concomitant result of their unique experiences gained in their attendance at Adventist schools, as compared with Adventist students in attendance at public schools. Evidence in literature is lacking which would demonstrate differences in the personal commitment to the Seventh-day Adventist Church, by Adventist students in Adventist schools as compared with Adventist students in the public schools.

It is this lack of documented evidence and research data which makes necessary a careful investigation and research of the Seventh-day Adventist educational system, to discover strengths and weaknesses, if the system is to meet the demands of an ever-changing world. That change which is made in these unstable times must not simply be change for the sake of change. Change must be that rational and intelligent change demanded by expanding knowledge, careful research, and the needs of man. It must be a planned change, set in the historic mission of the Seventh-day Adventist Church and its educational system.

#### Purpose of the Study

It shall be the purpose of this study to seek answers to two questions. The first: Is the academic achievement of students in Seventh-day Adventist schools less than, equal to, or greater than the academic achievement of students in public schools? The second: Do Adventist students in Adventist schools have a clearer concept and

a stronger commitment to the doctrines and standards of the Seventh-day Adventist Church as a concomitant result of the experiences gained in their attendance at Adventist schools, as compared with Adventist students in attendance at public schools?

#### Definitions of Terms

Hebrew People. Refers to the descendants of Jacob. Other terms used to refer to the same people are: Israelites, Children of Israel, Jews, and Jewish. These terms are used interchangeably.

Church. Unless otherwise designated, this term will be used, without regard to denominational name, to refer to all churches who embrace the Christian doctrine. This is in contrast to the pagan religions.

Harmonious development. As used in this research, the term denotes the development of the mental, the physical, and the spiritual, to the highest degree possible for any given individual. It further entails the integration of these three into an effective, productive, and personally rewarding life. It is the functioning of the total person in the most efficient and meaningful way possible to man for the total duration of his existence.

Adventist. A term used in place of the term Seventh-day Adventist.

Religious effectiveness. It is impossible to clearly and completely defined the term "religious effectiveness," as religion is a very personal concept and commitment, and its effectiveness is a matter of degree. As used in this research, religious effectiveness refers to a commitment which is a conscious, intelligent, complete, and willing act on the part of an individual, directing all the issues of his life.

This is in contrast to lip service or conformity for whatever reason or rationalization.

#### Delimitations

This research shall not attempt to measure all students found in the Seventh-day Adventist educational system. It is limited to those twelfth-grade students for the academic year 1977-1978 within ten geographic areas in six states.

For purposes of evaluating the academic achievement of Adventist schools, comparisons of scores made on The American College Testing Progress Examination (ACT), and on The College Board Scholastic Aptitude Test (SAT), from both Adventist and public schools of the same geographic areas will be used. It is noted here, that all scores available will be used from the sample schools. All scores used will be from the academic year 1977-1978. No other types of achievement in the physical or social realms will be considered.

The religious effectiveness of the Seventh-day Adventist education will be evaluated through the responses given in the Instrument for the Evaluation of the Religious Effectiveness of Seventh-day Adventist Education (REI). A more detailed discussion of this instrument is given in Chapter III. The REI itself is found in the Appendix.

#### Factors Not Controlled For

It is important to keep in mind that there are factors operative in each student within the research population for which control was not possible. These factors may be reflected though undetected in the results of the research findings. Differences or lack of difference

between the two Adventist research populations may be somewhat attributive to such concepts as environmental and academic factors as illustrated below.

Environmental factors:

1. The influence of the home.

There was no direct measure of the positive or negative influence of the home upon any individual student as reflected in responses to the research instrument.

2. Maturation of the individual student.

Grade level may indicate some sort of maturation level though other factors in maturation may be of greater importance. These were not considered.

3. Pressure from peer relationships.

What effect did peer pressures have on student responses? This was not controlled for, yet would difference have been found in responses if a student dared to be different and stand alone?

4. A personal self concept.

How the student views himself in relation to all that is around him may contribute to the response which is made. Feelings of acceptance or rejection might color the response.

5. The proximal distance of a role model in Christian living.

The effect of double standards between those perceived to be Christians as viewed by the student.

Academic factors:

1. Methods and techniques of teaching.

What techniques of teaching were operating in the response

made? Fear, love, reward, punishment, etc., all these and more have their influence in the intellectual and cognitive development.

2. Conceptual factors.

As concepts are integrated into the student's repertory of knowledge, are they concrete concepts or simply abstractions of poorly defined and unorganized facts? This would color the response.

3. Cognitive style of learning.

Is the learning a collection of disjointed bits of information or is there integration of knowledge into a mosaic of usable knowledge?

4. Personal self concept.

The way a person views himself in relation to his ability to learn will taint his responses. Is there confidence in manipulation of information or uncertainty of decision?

5. The proximal distance of a role model in Christian living.

How the student views the teacher as a Christian will affect the concepts of what a Christian really is.

#### Assumptions

It is assumed that the scores derived from the ACT and SAT tests measure to a degree the quality of education received by the students in the sample schools.

It is assumed that religious convictions of the Seventh-day Adventist homes from which students of the research sample are taken, are equal to that found in any other Seventh-day Adventist home setting.



It is assumed that the respondents felt free to respond to all instruments truthfully and to the best of their abilities.

#### Summation

This chapter has served to give an overview of the purpose of this research. It has shown the need for such a study, the areas to be investigated, and what is to be determined. Later chapters will examine and analyze the data from which conclusions will be drawn and recommendations made.

## CHAPTER II

### SURVEY OF SELECTED LITERATURE ESCHATOLOGICALLY

In the survey of selected literature, the history of the church and of education will be shown as they relate to each other. This survey reveals how in a particular sense the church used education for its own ends, and what impact religions had on the development and progress of education to this present day.

Education is a process by which a society or group within a society transmits a cultural heritage to its offspring, making it distinct from any other society or group. Further, it is the process by which bodies of knowledge are inculcated into the young, enabling them to become self-reliant and productive members of the group. Education also provides those tools and processes to society's young which enable them to advance the group or society beyond its present state. Thus education, in any society or group within a society, is the harmonious development of the mental, physical, and social powers of those members of the group (Duggan, 1948, pp. 3-6; White, 1903, p. 13). Education is preparation for life in a very literal sense (Power, 1962, p. 2).

Christian education or religious-oriented education should provide the tools and the processes necessary for advancement of the group or society as effectively as secular education, yet Christian education must go a step beyond the secular. Religious-oriented education must

not only provide for the harmonious development of the physical and the mental, but must also provide for the harmonious development of the spiritual domain of the student. It must build into the student those tenets of religious belief which will make him a distinct member of the group. Christian education is more than preparatory for daily living, it is education designed for the total being for the total period of personal existence. Simply put, Christian education is

the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come (White, 1903, p. 13).

Historically the person who accepts the Biblical account of creation can find in that account the development of religious education with the creation of planet earth. This is found in God's instruction to Adam in the care of the Garden of Eden. It is further shown in the restraint which God placed upon the use of the Tree of Knowledge of Good and Evil. This first religious education was further developed following Adam's fall in the change which came into his physical work and the institution of the sacrificial services which carried down through the Hebrew and Jewish economics (Bible, Gen. 2-4). In all this, God provided for the harmonious development of the mental, physical, and spiritual needs of man in his trek through life.

Primitive man had no formal schools with well defined curricula or formal bodies of knowledge as are evidence in the educational system of today. Though this is true, primitive man was not without education or educational processes. As Eby and Arrowood (1940) point out, primordial education can be placed into four main groups:

1. Activities which enable man to live in his environment.

2. Those activities which enable one to live with his fellows.
3. Such activities which would enable man to feel at home in the world and at peace with himself.
4. Activities which would allow man to express himself creatively (p. 5).

Although primitive man did not have access to a formalized educational system, or a well defined curriculum, his educational experience came through observation of the activities around him, in participation in group or clan activities, and in direct instruction from the home and the elders of the clan or tribe. Education of primitive children consisted of observation, participation, and instruction. It is worthy to note here, that the three basic modes of primordial education are found in the formalized educational approach of today, namely, laboratory and field observation, experimentation and application, lecture and discussion. The educational approaches of primitive man were sufficiently sophisticated to meet the needs of survival. They were not, however, sufficient to develop and maintain a strong and growing society from which a formal centralized government could develop.

#### Egyptian Educational Developments

Perhaps a look at the educational developments in Egypt would give credence to the important position to which education would rise in the development of a strong and flourishing nation and civilization. Egyptian education furnishes the reference point in time from which to begin a discussion of education and particularly education in an organized way. Egyptian education furnishes the researcher that real point of beginning for the three following reasons. First, it has precedence

in point of time. Second, the fact that pictures, sculptures, writings, buildings, and tombs are in so great abundance, and are available for study. These artifacts unfold dramatically the development, not only of a great nation and its culture, but the educational processes and educational organization through which Egypt moved. Third, Egypt was the birthplace of many things which make our civilization what it is today (Eby and Arrowood, 1940, pp. 36, 37).

Because of the complexity of Egyptian society, it was not possible to depend solely on the home for the educational needs of Egyptian youth. As Egyptian society had become more complex through advancement in manufacturing, trade, expansion, and intercourse with other nations, the home was no longer capable of preparing the child for life as it had been in the less organized society of nomadic peoples. The transition from a relatively free nomadic life, to the complex life of a centralized society, required a disciplined education. Out of this need for organized education, the formal school and teaching profession emerged to transmit the cultural heritage of a great people, and lay the foundation for even further advancement in the development of civilization.

The formal school of Egypt was essentially cultural; that is, its primary purpose was to teach language, literature, and ideas of the nation. Because the essential relationship between this culture and the arts, crafts, sciences and professional activities of the country, these technical subjects were under the influence of the priests even though they were not taught in the formal schools, for painting, sculpture, architecture, law, medicine, engineering, etc., are ways of expressing the culture of a people just as is the written word and literature. Vocational pursuits in ancient Egypt were thus, by custom and religious requirement, linked to the cultural framework of the entire nation, and their forms and techniques were controlled by the cultural-custodians of the nation, the priests of the temples and the temple colleges (Mulhern, 1959, p. 68).

It is clear then, that education, even in ancient Egypt, was religiously oriented for all schools in a formal sense, were temple schools, hence church schools. So entwined was education with the temple college and the priestly class, that those who were masters in the arts, sciences, engineering, law, etc., were in fact orders of the priesthood in Egypt (Mulhern, 1959, p. 70).

One of the major contributing factors to the early development and organization of the Egyptian central government and the heights of civilization and achievement it attained, was the outstanding education available to Egyptian youth. The advances in metallurgy, sciences of all types, mathematical exactness, art, engineering, construction and design, are still marvels to our modern world. The foundation point in this vast expansion of knowledge, social development and organization was the early development of writing and writing skills. By Egyptian standards, the literate man was one who could write. The more efficient a person was in the skill of writing, the more distinguished he was (Eby and Arrowood, 1940, p. 78).

It is stated that, "Writing was in a peculiar fashion the real foundation of Egyptian education, for it was the process by which Egyptians acquired their learning" (Eby and Arrowood, 1940, p. 79). This is contrasted with schools of other peoples where learning was acquired by verbal repetition. To write was to learn, for to write was to read and recall. When and where did it all begin?

The exact origin and date of the development of writing is lost to history, yet by the year 3000 B.C., Imholep was writing down, and recording for posterity, important information. Among the Egyptians, writing was considered of divine origin. One scribe was so sure of the

divine origin, that he called himself "A craftsman in the God's Words" (Eby and Arrowood, 1940, p. 78). The connotation that writing was of God, may have been drawn from the fact that the major practice of writing was in connection with the religion of Egypt and the temple schools. This is forcibly brought to view by Eby and Arrowood.

The words 'hieroglyphic' and 'hieratic' indicate that writing began as a priestly art. The first writing schools were fostered by the priests, and the greatest interest in this and kindred arts was always maintained by them (Eby and Arrowood, 1940, p. 74).

It was the development of a written language as a professional skill which enabled the educational system of Egypt to advance more rapidly and advance farther than the educational opportunities of other peoples. It is worthy to note that Egypt, the birthplace of civilization and education, relied heavily upon the guidance of the priests through their schools. It might be said that civilization and education are the offspring of the religious educational system of the day. Egyptian universities, or temple schools, offered a rather broad curriculum in specialized areas. Although this is true, "The supreme feature in Egyptian education was the cultivation of a purely practical and prudential moral behaviour" (Eby and Arrowood, 1940, p. 87).

#### The Historical Background and Development of the Church School

The history and development of the church school is best traced through the Hebrew economy for from that economy much has been taken. Therefore, Christian education will be traced through the Hebrew peoples, the early Christian Church, through the schools of Europe, to early American education and finally to the educational system of the

Seventh-day Adventist Church.

Moses, the deliverer of Israel, was a student of the Egyptian school at Heliopolis (Eby and Arrowood, 1940, p. 96). It was here, while in the court of Pharaoh, that he "received the highest civil and military training" (White, 1913, p. 245). It was this training which partially fitted him for the responsibilities of the leadership of the Hebrew people. Under Moses, the basic organization of Israel's theocratic government was developed. In that government, education was to play an integral part. So entwined was education with the theocracy, that without it Israel would fail to reach the destiny God intended.

From the earliest times, Israel had a consciousness of its distinctiveness and separateness from the pagan idolatrous peoples around her. Israel was conscious that through her, justice and righteousness should reach through all the earth and embrace all nations. This ideal can be traced back to the experience of Abraham, when he was called from Ur of the Chaldees. It is stated thus:

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed (Bible, Gen. 12:1-3).

It was this sense of destiny which pervaded the life and striving of the Hebrew people. To fulfill such a destiny required an educated people. To educate so numerous a people would require some type of national educational system. Such a system would have to be based on moral and religious principles which were broad enough to encompass all the world and all people, yet narrow enough to retain the distinctive



characteristics and separation necessary to retain and maintain a theocratic government with an unseen God as the national ruler. It must be an educational system so identified with and identical to the religious ideals and convictions of this "covenant" people, that religion and education moved toward common aims and objectives, the transformation of man back to the Edenic perfection and character in which he was first created.

It was the realization of God's planned destiny for Israel that caused Moses to institute a religious educational system for those who were so recently released from slavery. The demand on education was great. Not only was it to transform a group of slaves into a literate nation, but a further demand was placed upon it: to transform a basically irreligious people into a religiously homogeneous, religiously distinct people with a vision encompassing all nations of earth.

To accomplish such a Herculean task required a national educational system. As Eby and Arrowood (1940) point out:

Moses was the first man in history to attempt to nationalize education. Everyone must learn the law of the Lord--men, women, and children. Moses was more than a lawgiver, he was the builder of a new race and culture (p. 116).

To ensure the perpetuity of Israel and its distinctive religious philosophy and life, schools of the prophets were established throughout the land. This was particularly true in the early history of Israel as a nation under such judges and prophets as Samuel, Elijah, and Elisha. These schools of the prophets gave way to the synagogue schools in the post-exilic era.

The reason major emphasis was placed on education can be found in the thought that Hebrew education "aimed at the cultivation of

individual character to the end that every one might serve the Lord" (Graves, 1915, p. 9). The goal and aim of Hebrew education was the building of moral and religious character first in the Hebrews, then through an expansion of the educational system, to build an identical moral and religious character in the non-Hebrew people as they came under the dominance of Israel. So efficient and complete was the Hebrew education, that the Hebrew culture has been the greatest ethical and religious education of all the world (Eby and Arrowood, 1940, p. 158). It was in appreciation of the Hebrew contribution to learning that the German educational historian Dittes was compelled to state, "If ever a people has demonstrated the power of education, it is the Hebrew people" (Eby and Arrowood, 1940, p. 157). It was religious education that lay at the foundation of the greatness of these unique people. Religious education is the cohesive bond which ensures the uniqueness of their distinctiveness, the guarantee of their continuance, their bond of unity though dispersed throughout the entire world. They are a unique people with a unique cultural heritage developed through a unique religious educational system, which has affected the education in all countries for all time.

#### The Hellenistic Era

During the Hellenistic era, 338 B.C. to 529 A.D., education was primarily a function of the state. It was the Roman emperors who themselves were pagan, who supported the state schools. The schools so supported fostered the philosophy of the state supporting it. Since support was pagan, pagan ideas and influences found their way into the schools. As Christian parents watched the impact of the "wordly"

culture and ideas of the Greco-Roman era, on their children, they became alarmed (Graves, 1915, p. 47). To counteract or at least to some degree check the pagan influence as found in state schools, the church established what became known as cathedral schools. The purpose was to give Christian education to Christian youth--education free from pagan philosophy and ideas. It was to more firmly establish the youth in the "truth" and give opportunity for the Christianizing influence of the school to make Christians of those non-Christian youth who might avail themselves of the education offered. It can thus be shown that the schools of the church were in fact an extension of the church, established for the guiding and training of youth in Christian ideas and life.

The Roman Emperor Justinian closed the pagan schools in 529 A.D. This closing enabled the Christian church to rise in importance and made education an important function of the church (Eby and Arrowood, 1940, p. 515). So dramatic was the rise of the cathedral schools that they virtually took the place of the old pagan schools (Graves, 1915, p. 47). Christian education was left without a rival. The educational effort of the church was greatly aided by Charlemagne. He recognized that the unity of his people could be brought about only through an effective universal educational system. Charlemagne therefore directed the opening of the palace schools, the opening of cathedral schools, monastic schools, and parish schools. These schools offered a complete elementary course. The curriculum included reading, writing, computation, singing, and the Scriptures. The parish schools were under the care of the parish priests. These schools had a rather limited curriculum consisting only of the rudiments of reading and writing, the

Lord's Prayer, the Creed, and the Psalms (Graves, 1915, p. 62).

It is readily observed that religion played an important part in these early schools. Being taught, as they were, by clergy, they were Bible and Catechism schools rather than schools for secular education. Truly the schools became an extension of the church for the propagating, teaching, and enforcing of her doctrines and creeds.

So important had the church become, that it has been stated:

The Church has disciplined, directed, and sustained western peoples since its founding; in the Middle Ages it was almost the only institution contributing to social stability or furnishing education (Eby and Arrowood, 1940, p. 515).

It becomes an obvious fact that if the church fulfilled such an important role in the totality of society, the church would use every means at its command to further its own interests and strengthen its position in the lives of men. Education as used by the church was indeed an extension of itself. Thus it taught and molded the lives of the young who found themselves in its care for instruction. Christianity was the supreme influence on the development of western education (Eby and Arrowood, 1940, p. 578).

From its birth it is clear that Christianity was an educational religion.

Christianity rendered to the individual a new goal and purpose for his striving. It held up before man as the only ideal that can completely satisfy the human heart and the ultimate end for which he was created, the perfection of divine personality. . . . This ideal provided a new goal for every individual, one in which all elements of human personality may be harmoniously coordinated (Eby and Arrowood, 1940, p. 580).

To inculcate this type of ideal into the minds and lives of people would entail a re-molding of a nationalistic ethos into an ethos of the cross so broad that it would encompass all men in the universality

of its scope. Education, therefore, became the vehicle through which such an ethos could be transmitted across national, racial, economic, and even religious boundaries.

One might be inclined to ask why would the church undertake an educational approach for the propagation of doctrine? The answer to such an inquiry might be found in the fact that education is essentially a process by which the family, the tribe, the state, or the nation molds the life and conduct of the young for purposes important to each. The church then, if it would mold the life and conduct of its adherents, must use those methods most suited to accomplish the goal of making men into Christians, i.e., like Christ. The best method is instructing through teaching. The source of this concept for the remolding of lives came from the founder of the Christian Church, Jesus Christ Himself, for Jesus went about "teaching," educating men concerning His kingdom. The church then was following in the footsteps of its Teacher.

Though centuries were to pass, changes would come into educational methods and approaches. This was true of secular education and it would be true of education as directed by the church, for progress is never static. Change would come because of national change. Discovery of new knowledge and the development of technology would bring about change. New and different philosophic concepts and ideas would tend to remold education. Changes in culture, the laying aside of old mores, would cause change. Change within the church itself would bring about modification of education. All these, and other factors would have a combined effect on current educational practices and make them different from the practices of the past. Yet in an age of change the basic

concepts and goals of Christian education would not disappear, the "making of man into the image of God."

There is not an exact date which can be given to the historical period called the Middle Ages; and the development of medieval institutions, as the Christian Church, came to its triumph gradually in the decaying and crumbling Roman Empire. One important factor contributing to the triumph of Christianity in Rome was the unity and political organization of the empire. As that unity and political organization began to disappear, the church remained as the one unified and unifying force in society.

Justinian, in the sixth century, stated that God had created both the church and the state, but that He had made the state the directing entity even in religion. The Orthodox Church accepted this position of Justinian, while the Western Church accepted it in principle but made the Church supreme both in spiritual and secular affairs (Mulhern, 1959, p. 219).

While the status of the medieval Church in relation to the state changed from time to time, . . . the great power of the Church looms large in the total picture. It had its own civil and criminal courts, dungeons, and gibbets. Its courts had wider power than those of any princes. It owned one-quarter of the land of Europe, and the state could not tax it. It determined the basis of economic life. It controlled all charity. Above all, it controlled ideas through its control of education (Mulhern, 1959, p. 220).

During the period of the disintegration of the Roman Empire, the church made herself the educator of Europe, making the schools the servants of the church (Mulhern, 1959, p. 247). Education then, in the hands of the church, was the controlling element for thought, for through it the dictates of the church were propagated to society. Through thought control by the church in its use of the schools, man

and his activities--both secular and religious--were controlled.

In the ferment and change from a secular state to a Christian state, the central ideas and processes in education were to change. The Greco-Roman idea of education was for life and the world. It was an education for citizenship and public service. Medieval Christian education was, however, the educating of the "servants" of God and the Church for otherworldly and ecclesiastical purposes. It was far more important to know God than to know the world (Mulhern, 1959, p. 249). "In the progress of western education, Christianity has been the supreme influence" (Eby and Arrowood, 1940, p. 578).

Time would pass. Change would come. In the establishment of cathedral churches, the pastors would become permanent. The clergy and leadership of the church would live together in the episcopal residence. This made possible for an old phenomenon to again appear. With a settled pastorate, Christian mothers not wishing their sons to become influenced by the non-Christian educational influences, brought their sons to the cathedral for instruction by the clergy. This practice actually established the cathedral school as the accepted method of education.

So popular were the cathedral schools, that the General Church Council which was held at Constantinople in 381, required the "establishment of schools in country towns and villages for teaching all children free" (Eby and Arrowood, 1940, p. 622). The Council of Vaison held in 529, decreed the following:

All priests in the parishes, must . . . receive the young unmarried lectors into their houses, and instruct them in the singing of psalms, in the Church lessons, and in the law of the Lord, so that they may have able successors (Eby and Arrowood, 1940, pp. 622-623).

Here may be found the origin of the episcopal or cathedral school and the collegiate church school.

So it was that out of the ashes and rubble of a decadent Pagan Rome, a new power more potent and unifying than even Pagan Rome had arisen. This new power was Papal Rome under the leadership of the "supreme pontiff." The cohesive force that was to cement the western world together and dominate the activities of life from the serf to the king on the throne, for some twelve centuries was nothing less than the cohesive strength of the Christian Church. So powerful would the Church become, that it held man in a life-and-death grasp and forced its will upon all by use of the power of the state. He who would not yield to a "thus saith the Church" would be deprived of life itself.

What role did education play in all this? The major development in the ninth and tenth centuries was the complete control gained over education in the Empire and in France. "Vested with control of education in a relatively stable society, the Church was at last able to develop fully the lines of its policy respecting schools and scholarship" (Eby and Arrowood, 1940, p. 709). The two major lines of policy which were developed were: (1) church sponsorship of scholarship and teaching, and (2) the control of education by the ecclesiastical hierarchy. All this was necessary to control "heresy" on the one hand, and violent attacks on scholarship on the other. Control was necessary if the foundation in episcopal authority for the governing of the universities in the Middle Ages was to be accomplished.

Eby and Arrowood give a picture of the importance the church placed on education through the citing of enactments pertaining to education:



1. A council held in Paris in 824, stated in part:  
'We have unanimously decreed among ourselves that the bishops shall henceforth take care to exercise more zeal in promoting Christian schools, so as to prepare and to form soldiers of Christ in the interest of the Church.'
2. The council held in Rome in 826, issued an ordinance stating that bishops were to appoint teachers of Biblical arts and theology.
3. A second council held in Rome in 853, reaffirmed the need for Christian schools, but called for two orders of schools. One for religion, the other for the liberal arts. The first to be 'in every parish,' the other at the Cathedrals.
4. The Valens Council of 855 ordered:  
'That schools of divine and humane science and of sacred music be held; for the long neglect of studies, ignorance of faith, and the loss of all sciences have made great inroads into the Churches of God' (Eby and Arrowood, 1940, pp. 709-710).

It is well to note here, that education and the schools were made by intent and design to serve the ends and purposes of the church. To say that the school was not an extension of the church itself is to deny the historical facts as found in the development of Christian education and of education itself. It was this dominance of the school and education by the church which paved the way for scholasticism to develop in a time of ferment and change.

Scholasticism, although belonging to the field of philosophy, had its influence in bringing about the Renaissance and thus had an effect on education. Scholasticism began as an attempt to eliminate heresy in the interest of church dogmas. It was assumed that the church possessed all "final truth" and that since this had come by Divine revelation, it was in harmony with reason. Earlier scholasticism attempted to show that the doctrines of the church were consistent with each other and thus in accordance with reason (Graves, 1915, p. 70).

Scholasticism was the vehicle which was to bring about a change in the church and its doctrines and thus brought about, as the church changed, a change in education and educational processes. It was this interplay between the church and education which was to markedly change the course of educational progress. Although both institutions were in the process of evolution, it was the church who was to come forth as the dominant force using education to advance its own ends.

The sixteenth, seventeenth, and eighteenth centuries were some of the most significant centuries, historically, in the story of educational development. It was during this period that the political foundations in Europe were breaking up and foundations of new and different types of governments were being laid. This period saw the social fabric rend itself only to be re-woven into new patterns of life. The Roman Church whose stability had held firm for centuries was shattering under the impact of the Reformation. The parochialism of Western Europe was tumbling before the onslaught of exploration and discovery of new and distant lands. The economic base of centuries seemed turned to quicksand as it gave way to the upsurge of the peasantry with its demands for an equal share of life's bounties. Those banks of knowledge melted before new scientific investigation and the information of new discovery. Man himself was in the crucible of change. In this ferment of all that had been in past centuries, education could not escape. A look at the part education played in the restructuring of life is an important historical look.

#### The Reformation and Education

Historians use the name of Martin Luther (1483-1546) as the

pivotal point for the beginning of the Reformation. The seed of unrest had sprouted years before Luther's time, yet it was Luther who sparked the fires of Reformation which were to sweep Europe and cast their glow to the American shore.

Luther's position and philosophy of education is best shown in his Letter to the Mayers and Aldermen of All Cities of Germany in Behalf of Christian Schools (1524), and his Sermons on the Duty of Sending Children to School (1530) (Graves, 1915, p. 127). Luther believed that education in its truest sense had a two-fold purpose. First, that education was to promote the welfare of the state, and secondly, that education was to promote the welfare of the church. This two-fold concept was blended in the idea that the state needed an educated citizenry and that such a citizenry should be moral in nature. Schools were to be operated by the state, for all children and be free of charge. The chief studies were to be the Bible and the Catechism (Dugan, 1948, pp. 135-136; Graves, 1915, p. 127).

The morality which Luther envisioned was a morality defined by his doctrines, the embodiment of which could be found in the fundamentals of Lutheranism as it was developing. It can be said that the schools in Lutheran Germany were the medium through which the thoughts and theology of Luther would be inculcated into the youth as a molding principle to direct their lives. "Luther's work was primarily religious and only incidentally educational" (Dugan, 1948, p. 136), yet it was through the school that the tenets of Lutheranism were propagated.

Leadership within the Lutheran movement recognized the need for common schools, for each man, woman, and child needed the ability to read if they were to know the doctrines of the Lutheran Church. Bible

reading and familiarity with the catechism were integral parts of Lutheran life. Singing was a part of the service of the congregation. All this was dependent upon the ability of the membership to read. Because educating the laity was so important, one of the duties of each church as it was established, was the authorization of private teachers, the appointment of all teachers, and the supervision of the schools (Reisner, 1935, p. 28).

Lutheran schools, established under the influence of the Reformation, reflected the changing times and the ferment of the period, yet education was allied with the church and the dominant tone was religious. There was reason for this.

The principal object was to ground the children in the Lutheran faith and to that end the materials of instruction were the Bible, church hymns, the catechism, and other devotional literature (Reisner, 1935, p. 28).

There was little change in the materials used in the Lutheran schools until the beginning of the nineteenth century.

Luther's position was unique in that it removed from the church the responsibility of individual salvation and placed it on the individual as an individual matter. The resulting effect of this position was that if the masses were to understand the principles of salvation they would need knowledge of these principles and an understanding of them. This in itself required the education of the masses in the vernacular for now the way of salvation and the moral life was dependent upon the ability to read and to understand. To meet this need, "an elementary school system for the masses, and a secondary school system for the classes" was established (Cubberly, 1919, p. 10). One system was to provide basic education to the masses so that they could

intelligently choose the way of salvation. The second educational system was to provide leadership for the church and the state. Out of this approach in meeting the educational needs of the time grew the dual systems of education found in Europe today. The modern vernacular elementary school is a direct product of the Protestant Reformation and a direct descendant of Luther's approach to education (Cubberley, 1919, pp. 10-12). It was through the school that the Lutheran Church extended itself into the lives of children and adults alike.

What has been said of Luther could also be said of John Calvin (1509-1564), the founder of the Dutch Reformed Church. The Great Synod of Dort (1618) made education imperative as it called upon "all heads of families to conduct family worship and to instruct their children in the Bible and catechism" (Reisner, 1935, p. 34). This called for an educated laity. To provide education, schools were established in the towns and villages. Magistrates were instructed to make certain that only "orthodox members" of the Reformed Church be employed. The subject matter for study in these schools was almost exclusively religious and was under the supervision of the pastor (Reisner, 1935, p. 34). With education firmly in the hands of the church, it was used by the church to extend its influence and control over the lives of the people.

A brief look at Scotland would indicate again that the school was an extension of the church. The school, once more, was used to ensure adherence to "orthodox" doctrine and instruction in the "faith." This fact is shown in An Act of Parliament in 1567, where the Presbyterian "superintendents and visitors" were made responsible for education. In an act of 1592, church officials were given the authority to license schoolmasters. By action of Parliament in 1640, presbyteries received

the right to levy and collect taxes for the support of parish schools. Perhaps the action of the General Assembly of Parliament in 1641 is most significant. The following is taken from Parliament's action.

Every parish would have a reader and a school wherein children are to be bred in reading, writing, and the grounds of religion according to the laudable acts both of church and Parliament before made. And where grammar schools may be had, as in burghs and in other considerable places (among which all presbyterial seats are to be respected) that they may be erected and held hand to (Reisner, 1935, p. 40).

It is clear that not only did the church have close ties with the educational processes, those very processes were the vehicle used to advance the cause of the church as well as to provide what education was available.

The impact of the Protestant Reformation was not as distinct on England as it had been on mainland Europe. Though the Catholic Church of England was to become Protestant in name, it retained, however, much of the influence of the Church in Rome. The true Protestant Reformation influences in England are best seen in the activities of the Puritans. Although the Puritans were interested in education to ensure adherence to the "faith," Puritanism made no significant impact on education in England. The impact which it did make will be more clearly seen in the light of American education.

American educational history finds its roots deeply embedded and entwined in the Protestant Reformation which swept Europe. It is this Reformation heritage which was to set the stage and the pattern of education in America for years to come. So profound was the impact that the Reformation influence had on the American educational scene that it is still felt in this twentieth century. Cubberley puts it well when he says, speaking of the schools in America, that they "arose as

children of the Church." He makes this further observation:

From instruments of religion they have been gradually changed into instruments of the State. The first schools in America were clearly the fruits of the Protestant Revolt in Europe (Cubberley, 1919, p. 13).

Not finding favorable circumstances in their home countries, large numbers of Protestant congregations left their homelands to settle in a new land where they might be able to realize their ideals of life and worship. Those people brought with them their educational convictions and determined that schools should be established and conducted in such a way that all children, boys and girls alike, might learn the commandments of God and know what was demanded of them.

The Puritans, dissenters from the English National Church, were to bring strong convictions as they settled the New England colonies. It was they more than any other group who "gave direction to the future development of education in our American States" (Cubberley, 1919, p. 15). With nearly all the colonial groups, education of the young for membership in the Church and an educated ministry held high priority. Civil and religious government were combined as one and the same. The total life activities could be considered not only social or secular activities, but religious activities as well. It is interesting to note here that much which these early colonists sought to escape, i.e., dominance of their life by a church-state, was what was established first on the American shores.

#### Education in Colonial America

The importance which early colonists placed on education and the reason for it can easily be shown in an excerpt taken from a pamphlet

entitled "New England's First Fruits" which was printed in London in 1643:

After God had carried us safe to New England  
 And we had builded our houses  
 Provided necessaries for our livelihood  
 Heard convenient places for Gods worship  
 And settled the civil government  
 One of the next things we longed for  
 And looked after was to advance learning  
 And perpetuate it to posterity  
 Dreading to leave an illiterate ministry  
 To the churches when our present ministers  
 Shall lie in the Dust (Cubberley, 1919, p. 16).

The first sustained efforts for the development of schools in America and more particularly in Virginia, were through a letter from James I, in 1617, in which the Archbishops were requested to raise money for "some churches and schools for the education of the children of those barbarians (Indians)" (Cremin, 1970, p. 12). Considerable money was raised for the endowing of Henrico College "for the instruction of young Indians in the principles of the Christian religion" (Cremin, 1970, p. 12). Concurrent with these efforts directed toward Indians, the Virginia Company developed a free public school at Charles City "for the education of children and grounding them in the principles of religion, civility of life and humane learning" (Cremin, 1970, pp. 12-13).

The education of the youth and the operation of schools in Colonial America were largely activities of the church. These colonial church schools were established "to compliment the learning of religion in the home, more formal training in reading the Bible was required. For this reason, next to religion, reading became the second greatest task set for schooling" (Good and Teller, 1973, p. 27). Within the lifespan of first-generation colonists, Massachusetts Bay Colony enacted laws



requiring families to teach their children to read and understand the principles of religion and the laws of the colony (Cremin, 1970, p. 16). To ensure that such education would become a reality, Massachusetts, on November 11, 1647, passed the "Old Deluder Satan Act." Although this "Act" was to lay the foundation of American public education as we know it today, this was not the intent in 1647 (Power, 1962, p. 433). This law mandated that schools should be established and maintained for the education of the youth of the colony. It further stated that if necessary, the schools should be established and maintained at public expense (Cremin, 1970, p. 181). The people of the colonies wanted the advantage of education for they realized that good literature would bring something of value into the life. They realized that literacy was important, yet this is only part of the picture and inchoate at best. The real motive behind the Massachusetts Act of 1647 can be found in the preamble where it stated:

It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures . . . by keeping them in an unknown tongue, so in these latter times by persuading from the use of tongues, 'learning was in danger of being buried in the grave of our fathers in the church and commonwealth' (Cremin, 1970, p. 181).

It was then that the law ordered the establishment of schools and their support, and, if needed, such establishment and support be at public expense. The motive behind the Massachusetts of Act of 1647, and other laws like it, was not purely one of academics, but one which as Power (1962) states,

had to do with religious and political authority. Education was to enable the masses to understand and obey the regulations of the church and the laws of the state. The act was religious, civic, and social in its outlook, and literary values were not foremost in the minds of those who supported the legislation (p. 433).

It was not only in Massachusetts that religion dominated the education of the day but in other colonies as well. Connecticut law, for example, required that the students be made "in some competent measure to understand the main grounds and principles of Christian Religion necessary to salvation," and further they were "to learn some orthodox catechism" (Cubberley, 1919, p. 29). The most obvious fact and outstanding characteristic of the early colonial schools was the "predominance of the religious purpose in instruction" (Cubberley, 1919, p. 28). It was in the school that the student learned to know the will of the Heavenly Father. It was in the school that the student was made religious and thus a fit citizen for Heaven and the colony. Without the religious instruction, "There was scarcely any other purpose in the maintenance of elementary schools" (Cubberley, 1919, p. 29). The Colonial American schools were truly church schools, schools of the "Four R's" as it were: Religion, Reading, 'riting, and 'rithmetic. These schools were the type of schools those Protestants who settled the English Colonies valued--they taught their children to read the Bible (Good and Teller, 1973, p. 28).

An examination of the curriculum of colonial schools will show that they were an extension of the church. The hornbook or battledore was the first educational instrument placed into the hands of the pupils. In addition to numerals, letters, and other reading matter, the Lord's Prayer was usually printed on it. The hornbook was followed by a primer and catechism. These in turn were usually followed by the Psalter or Book of Psalms, then the New Testament and finally the complete Bible (Good and Teller, 1973, p. 28). A change was to come, yet it too would carry religious overtones. The year 1690 saw the

introduction into schools of a little book known as The New England Primer.

For the next century and a quarter, The New England Primer was to dominate the colonial schools except those under the control of the Church of England. So religiously oriented was this book that it not only was used in the schools but also in the church. An excerpt from this popular little book shows its religious character. The selection is entitled "Praise to God for Learning to Read."

The Praise of my Tongue  
I offer to the Lord,  
That I was taught and learnt so young  
To read his holy Word.

That I was brought to know  
The Danger I was in,  
By Nature and by Practice too  
A wretched slave to Sin:

That I was led to see  
I can do nothing well;  
And whether shall a Sinner flee  
To save himself from Hell (Cubberley, 1919, p. 31).

Of The New England Primer it has been said, "It taught millions to read, and not one to sin" (Cubberley, 1919, p. 32).

So entwined was religion with education that life on this earth was considered but a preparation for the life hereafter. It was the teacher's responsibility not only to impart the rudiments of knowledge to children, but he also had the "sacred responsibility" of caring for the souls of his charges. Teachers were required "to catechise their scholars in the principles of the Christian religion," and a chief part of the religious responsibilities was to "commend his scholars and his labors amongst them unto God by prayer morning and evening" (Cubberley, 1919, p. 29). The teacher was looked at as the "tutelar angel" of the

student, and it was his chief concern to make his charges "wise unto salvation" (Cohen, 1974, p. xii). It was this concept which prompted the Puritans to establish schools for all children, with the Bible being the central study and textbook (Good and Teller, 1973, p. 9). The church in control of the school made religion an integral part of the curriculum. Thus the school was not only responsible for the teaching of reading, writing, and arithmetic, it was responsible for religion and the religious experience of the pupils.

What has been said of these early grammar schools could be said also of the early colleges and universities of America. Harvard, the colonial college that preceded all other colleges, chartered in 1636, was specifically founded for the express purpose of furnishing an educated and learned ministry for the Church. Educating the clergy meant more than teaching boys the ritual for the performance of ceremonials, for Congregationalism was not a ritualistic religion, neither was it evangelical.

Puritanism in the wider sense was an intellectual creed or assent as well as a religious confession. It was to maintain the status of intellectualism in society as well as to sustain the religious doctrine embraced by the colony that the college was founded. In this primarily religious purpose, standards of scholarship or literary quality were not forgotten (Power, 1962, p. 437).

The primary reason, however, was the training of ministers. What was true of Harvard was also true of William and Mary, 1693; Yale, 1701; Princeton, 1746; Columbia, 1754; the University of Pennsylvania, 1755; Brown, 1765; Rutgers, 1766; and Dartmouth, 1769. All of these with the one exception, the University of Pennsylvania, "were founded with a definite denominational affiliation." Sharing "the common objective of providing ministers for the churches" (Power, 1963, pp. 438-439).

"As the first European universities were the children of the church so the first American colleges were the children of the Protestant churches" (Good and Teller, 1973, p. 57).

It is self evident that from the earliest days of colonization in America to the first quarter of the nineteenth century, education was primarily a function of the church with the interests of the church the central aim and purpose of schools. The major educational problem facing America in the early 1800's, therefore, was, should there be a general expansion of educational opportunities set in a new structure of educational framework with a new emphasis? Should an egalitarian concept with the establishment and maintenance of public schools at public expense be adopted? (Lucas, 1972, p. 495). The battle of parochial education versus public education was to be waged long and hard in the home, the church, the school, the street, the legislature, and the courts. In the end, the responsibility for education was to be a shared responsibility. The egalitarian concept of education was accepted by America and the predominant school would be the public school established, maintained, and controlled by the public at public expense through a system of taxation. Private and church controlled schools would be permitted to continue but not at public expense.

What forces were brought to bear that so drastically changed America's approach to, and concept of education? There is no simple or single answer to this complex question. Perhaps a look at the times and the ferment within society might furnish some insight into the cause of change. America was being transformed from an agrarian-based society to an industrial-based one. The mobility which America was beginning to enjoy was breaking up the ethnocentricity of people and

the ethnographic patterns in communities all across the land. The population, which for so long had been basically European in concept and thinking, was rapidly being Americanized. The international role of America in the community of nations had undergone rapid and drastic change. Historically, education controlled by the church was rather narrow in its scope and did not meet the growing needs of an expanding industrialized nation in an urban setting. Economically the church could not provide the capital necessary to finance an ever-expanding educational system with ever-expanding fields of knowledge, particularly when the interests of the developing system were not other-worldly yet were egalitarian in focus.

Thus it was, that education was to be secularized and become an instrument of the state and not of the church. Education was to become the vehicle and school the place where culture and interests of a nation were to be promulgated. It was in the public school where earthly and national goals were to be the focal point, where youth were to be "indoctrinated" into the way of American life. It was in the public school where America's youth were to be "established" in the American philosophy of the "equality of man." Although the public school was no longer under the jurisdiction of the church, religion remained an integral part of the curriculum and study for years. It was the application of the First Amendment to the Constitution of The United States which effectually removed religion from the classroom, for the First Amendment states, "Congress shall make no law respecting the establishment of religion, or prohibit the free exercise thereof" (Lucas, 1972, p. 186). Though religion as such has been legally removed from the public tax-supported schools, the problem of religion

in the classroom has not been completely resolved.

Although American education has been secularized and placed under state control, religious education and the church school did not disappear from the American educational scene. Throughout America today, there are hundreds of parochial schools giving quality education to thousands of America's youth. Today's parochial school differs vastly from its predecessor, yet the mission remains the same--the establishment of the young in "the faith" and the "converting" of the "unconverted." Justice William J. Brennan, Jr., of the United States Supreme Court, in 1971 recognized this fact when he stated in his ruling on the Lemon vs. Kurtzman case,

We cannot blink the fact that the separate education those schools (i.e., church-related institutions) provide goes hand in hand with the religious mission which is the only reason for the schools' existence (Lucas, 1972, p. 188).

The mission, then, of the parochial school is identical to the historical mission of the church--the saving of souls.

#### Seventh-day Adventist Education

Among the parochial schools of today are found the schools of the Seventh-day Adventist Church. The first Seventh-day Adventist school was a "home school" opened at Buck's Bridge, New York, in 1853. Although this school was not a denominationally sponsored school, it was the first for Adventist youth (Brown, 1976, p. 7). Nearly half a century was to pass between the opening of that "first" school and the fully developed educational system of the Adventist Church. From that humble beginning, an educational system was to develop and expand until today the Seventh-day Adventist educational system is "the largest

Protestant parochial system in the world" (Century of Adventist Education Fact Kit, 1972, p. 1). Today the Adventist denomination operates over 4,600 schools around the world, enrolling nearly half a million students.

During those formative years of Adventist education, committees studied educational problems, church leaders spoke in favor of the establishment of schools, articles were written in church papers, yet always the theme was the same.

We want a school to be controlled by our people where influences of a moral character may be thrown around the pupils which will tend to preserve them from those influences which are so common and injurious in the majority of the schools of the present day; and in this school we want a department in which those who would labor in the ministry, or in other public positions of usefulness, may receive that instruction which will qualify them for the duties of those positions (Review and Herald, June 4, 1872, V. 39, No. 25).

Again: "The chief object [of the school is] to aid those who contemplate becoming public laborers in the cause of truth" (Review and Herald, May 14, 1872, V. 39, No. 23).

Seventh-day Adventist education, like other church-oriented education, may be summarized as follows:

1. Establish students in the faith.
2. Provide an educated church leadership.
3. Restore man, through education, to oneness with God.
4. Fit man for service in this life and prepare him for life hereafter.

The purpose of Seventh-day Adventist education is best summed up in these words of Ellen White:

When Adam came from the Creator's hand, he bore in his physical, mental, and spiritual nature, a likeness to his Maker. . . . Through sin the divine likeness was



marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. . . . To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,-- this was to be the work of redemption. This is the object of education, the great object of life (White, 1902, pp. 15-16).

God's word is the foundation of true Christian, it is the foundation of Adventist education. The roots of Adventist education reach back through the milleniums to the Edenic school where Adam was instructed by God Himself. Adventist education reaches toward the "harmonious development of the physical, the mental, and the spiritual powers," of man and reaches forward to the full restoration of the image of God in man.

It has been shown that the main thrust of education has, from a historical standpoint, come through the Christian Church. It has been shown that as time passed, change came into education through the secularization of schools. At present two main streams of education, public and parochial, flow side by side. A logical question arises: Is there any difference academically between parochial and public education? To date little research has been done which positively answers this question. This researcher has discovered only four studies which address this question. The findings of these studies indicate that there is no significant difference in the academic achievement of the two educational systems. A more detailed discussion of these research findings appears in Chapter IV of this paper.

No research has been found which addresses itself to the problem of the religious effectiveness of Christian education in the establishment of students in the "faith" or the effectiveness of such education

in making adherents to "the faith." This area of investigation will be addressed in this research in Chapters III and IV of this paper.

Through the review of selected literature, the development of the church school has been traced. Literature which compares the academic achievement of students in parochial schools with the academic achievement of students in public schools is scarce. This researcher presents results from four research projects which have addressed this area of investigation.

Albert (1973) discovered by his research that:

1. First-semester freshman female students, from parochial schools, who enrolled at the Baton Rouge campus of Louisiana State University (1971-1972), received higher marks in English 1C and History 1 than did those students enrolling from the public schools.

Although higher marks were made by those female students from parochial schools in the two subject areas, it is noted that:

2. First-semester freshmen male and female students from public, private, and parochial schools earned approximately the same grade-point averages.

In her study, Kennedy (1971) used the Short Iowa Tests of Educational Development (ITED) to determine differences in academic achievement between students in a public and a private high school. Her findings were as follows:

1. Black students performed better academically in the private high school than they did in the public high school.
2. The public school, on an overall basis, met the needs of the white students as well as the private school.

3. The performance of the public and private high school groups indicates that there are no significant differences according to sex.

Lackamp (1974) compared academic achievement of black students in parochial schools with the academic achievement of black students in public schools. His findings may be summarized as follows:

1. Black students in parochial schools achieved better scholastically than did black students in segregated public schools.
2. Black students in parochial schools achieved better scholastically than did black students in desegregated public schools.

The studies of Kennedy and Lackamp indicate that black students do better scholastically in private or parochial schools than they do in public schools.

McCall (1973) studied ninth grade students on Guam. His findings indicated that there was no significant scholastic difference between the students in attendance at the parochial school as compared with students in the public school except in the area of science. In science a significant difference was found at the 0.05 level of significance. This difference was in favor of the parochial school sample.

#### Summation

In the survey of selected literature, the relationship between the church and the school was shown from the days of antiquity to the present day. The impact which this relationship had on education and educational processes was considered. Further, consideration was given to the aim and mission of the "church school" from the days of

antiquity to the present. In a more specific sense, the similarities in the aim and mission of the "historic church school" were shown to be found in the educational system of the Seventh-day Adventist Church. The lack of research dealing with the academic and religious effectiveness in the parochial educational system has been shown. It has been stated that both of these areas will be addressed in this research paper.

## CHAPTER III

### DESIGN AND METHODOLOGY

This chapter contains a description of the population of the study, the testing procedures, the instruments used, and the statistical design chosen for analysis of the data.

#### Description of the Population

All members of the population sample were twelfth-grade students of the academic year 1977-1978. The total population sample consisted of six subgroups described as follows:

1. All twelfth-grade students whose ACT scores were available from the public high schools selected for this study.
2. All twelfth-grade students whose ACT scores were available from the Adventist schools selected for this study.
3. All twelfth-grade students whose SAT scores were available from the public high schools selected for this study.
4. All twelfth-grade students whose SAT scores were available from the Adventist schools selected for this study.
5. Twelfth-grade Adventist students from selected Adventist schools to whom the Instrument for the Evaluation of the Religious Effectiveness of Seventh-day Adventist Education (REI) was administered.
6. Twelfth-grade Adventist students from selected public high

schools to whom the REI was administered.

How these six groups were used in determining the academic achievement and the religious effectiveness of Adventist education is discussed in succeeding paragraphs.

#### Academic Achievement

The academic achievement of Adventist students was determined through the comparison of scores made by students in Adventist schools with scores made by students in public high schools on The American College Testing Program Examination (ACT). Scores made by students in Adventist schools and scores made by students in public high schools on the College Board Scholastic Aptitude Test (SAT) were also compared. This comparison was made through an analysis of variance between the two sets of scores. If in the calculation of the variance between the two sets of scores, i.e., scores from students in Adventist schools and students in public schools on both the ACT and SAT, that variance calculated would if a difference occurred, indicate a difference between the academic achievement of students in Adventist schools as compared with academic achievement of students in public schools. Such a difference could indicate a difference in the educational effectiveness between the two school systems.

#### Population Sample

The population sample for this study was drawn from the following states: California, Colorado, Nebraska, Kansas, Texas, and Arkansas. These geographic areas were chosen because, first, there would be a good cross section of the types of schools found in the Adventist

educational system. Second, a large number of Adventist schools were available from which a selection of schools for this study could be made. Third, the Adventist schools and the public schools were relatively homogeneous in their student composition.

The sample population from the above six states totalled 1,309 subjects with test scores distributed as follows:

1. ACT scores totalling 120 were obtained from selected public schools.
2. ACT scores totalling 145 were obtained from selected Adventist schools.
3. SAT scores totalling 756 were obtained from selected public schools.
4. SAT scores totalling 308 were obtained from selected Adventist schools.

#### Accreditation

Each of the selected schools used in this research was an accredited school within the state of its location. Accreditation of the schools assured that the basic curricula of the selected schools met a minimum standard.

No instrument was available to measure the religious effectiveness of the education given in the Adventist schools. It was necessary, therefore, to develop such an instrument. The instrument developed is entitled Instrument for the Evaluation of the Religious Effectiveness of Seventh-day Adventist Education, and is designated in this research by the letters REI. The REI was developed by this researcher and Anne Woods Bell, Ed.D., over a period of six months of research and writing.

A more detailed discussion of the REI is in the "Instruments Used" section of this paper (page 50).

Population sample totalled 321 subjects for the REI, and the subjects were distributed as follows:

1. Two hundred and eighty-three sample subjects were twelfth-grade students in 11 selected Adventist schools in six states, during the academic year 1977-1978. Of these 11 selected schools, 9 were day schools and 2 were boarding schools.
2. Thirty-eight Adventist students in the REI sample were twelfth-grade students in public high schools during the academic school year 1977-1978. These 38 sample subjects were selected from the same geographic areas as were the other 283 members of the REI population.

How the 321 REI population was used in determining the religious effectiveness of Adventist education is discussed in the section "Testing Procedures" (page 48, this paper).

Adventist students in Adventist schools were easily located, as they were already grouped in the selected schools. The Adventist students in the public schools were more difficult to locate as there was no grouping, no list of names of such students was available, and in many instances these students did not choose to be identified. To locate Adventist students in the public high schools, this researcher obtained names from friends, former schoolmates, pastors, teachers, and from school personnel in Adventist and public schools. Each named person was located, individually contacted, and administered the REI in his home.



### Testing Procedures

Throughout the entire research project, both for academic achievement and religious effectiveness, strict anonymity of the research population was guaranteed and maintained.

In the administration of ACT and SAT tests, this researcher was not involved. These tests were administered by school personnel at the school site. Test scores were made available to the researcher through the principal or guidance service of the schools.

Administering the REI was personally supervised by this researcher. Prior to administering the REI, each Adventist school selected for the survey was contacted by this researcher and a time and date set for the administration of the REI. On the selected date, the researcher met with twelfth-grade Adventist students to explain the REI, answer pertinent questions, give instructions, and administer the REI.

Students responded to the REI by marking IBM cards which were later read and punched for computer processing. Each card used at a particular school was coded to identify the school. This identification was necessary to facilitate comparative evaluation.

Because there was no identifiable group of twelfth-grade Adventist students in the public schools, the administration of the REI to Adventist students enrolled in the public schools was more difficult. This lack of grouping made it necessary to reach each student at his home, explain the purpose and use to be made of the REI results, secure cooperation from the student, give assurance of anonymity, and administer the REI. At times circumstances necessitated the leaving of the REI at the home for the student to respond to at a later date. Such a

procedure necessitated a return to the student's home to pick up the materials left and the student response card.

All response cards from Adventist students enrolled in public schools were coded and placed into one grouping. Coding was necessary to facilitate comparative analysis of the responses of Seventh-day Adventist students in geographically selected public schools with the responses of Seventh-day Adventist students in geographically selected Adventist schools concerning the research questions.

#### Instruments Used

##### The American College Testing Program Examination (ACT)

The scores made by students on this test in the selected public and Adventist schools were used to determine the instructional effectiveness of the selected schools. Areas tested by ACT are English, mathematics, social studies, and natural sciences. ACT is a generally accepted standardized test giving generally accepted results (Buros, 1965, pp. 1-13).

##### College Board Scholastic Aptitude Test (SAT)

The scores made by students on this test in the selected public and Adventist schools were used to determine the instructional effectiveness of the selected schools. Areas tested by SAT are verbal, mathematics, reading, vocabulary, and test of standard written English. SAT is a generally accepted standardized test giving generally accepted results (Buros, 1972, pp. 344-650).

It has been shown by Buros (1965, 1972) that the ACT and SAT test scores do demonstrate the academic achievement of students who have taken the tests. It is therefore possible that such demonstration of academic achievement by students who take ACT and SAT tests also demonstrates the instructional effectiveness of the selected schools.

Instrument for the Evaluation of the Religious  
Effectiveness of Seventh-day Adventist  
Education (REI)

It was a part of this research to measure the religious effectiveness of Seventh-day Adventist education, and more specifically, to measure the clarity of conceptualization and purposeful commitment to the doctrines of the Adventist Church. There was no instrument available to measure the religious effectiveness of Adventist education. This lack of an instrument necessitated the development of such an instrument.

To use every doctrine of the Seventh-day Adventist Church in the development of the REI would have been too cumbersome. Further, many of the doctrines held by the Adventist Church are held in common with other Christian churches and therefore would not be discriminating in determining the religious effectiveness of Adventist education. Because of these factors, the eight most distinctive and discriminating of the Seventh-day Adventist Church's doctrines were selected for use in the REI. The eight selected doctrines of the Adventist Church are as follows:

1. The moral law of the Ten Commandments is binding upon man.

That the will of God as it relates to moral conduct is comprehended in His law of the commandments. These are great moral, unchangeable precepts, binding upon all men in every age (Seventh-day Adventist Church Manual [designated hereinafter as C.M.], 1976, p. 33).

Christ dwells in the regenerated heart, writing upon it the principles of God's law, leading the believer to delight to obey its precepts, and imparting power for such obedience (C.M., 1976, p. 61).

From the Baptismal Vow:

Do you accept the Ten Commandments as still binding; and is it your purpose, by the power of the indwelling Christ, to keep this law . . .? (C.M., 1976, p. 61).

2. The seventh day Sabbath is the only day of worship recognized by God.

That the fourth commandment of this unchangeable law (Ten Commandments) requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest of soul that Jesus promises to those who come to Him (C.M., 1976, p. 33).

The seventh day of the week is the eternal sign of Christ's power as Creator and Redeemer, and is therefore the Lord's day, or the Christian Sabbath, constituting the seal of the living God. It should be observed from sunset Friday to sunset Saturday (C.M., 1976, p. 57).

From the Baptismal Vow:

Do you accept . . . the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord? (C.M., 1976, p. 61).

3. When dead, man is in a state of complete inactivity.

That God 'only hath immortality.' Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. . . . Immortality is bestowed upon the righteous at the second coming of Christ (C.M., 1976, p. 9).

That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection (C.M., 1976, p. 10).

4. Righteousness by faith through grace enables man to obey the moral law of Ten Commandments, which is the standard of judgment.

That law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. We are not justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by the blood of Christ for the sins of the past, and saved from the power of sin by His indwelling life. . . . This experience is wrought by the divine agency of the Holy Spirit, [who inducts] . . . believers into the new-covenant relationship, where the law of God is written on their hearts; and through the enabling power of the indwelling Christ, their lives are brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belongs wholly to Christ (C.M., 1976, pp. 33-34).

In His teaching, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness--the standard by which all shall be judged (White, 1958, p. 211).

5. The writings of Ellen G. White are inspired by God.

That God has placed in His church the gifts of the Holy Spirit, as enumerated in I Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, . . . That the gift of the Spirit of Prophecy is one of the identifying marks of the remnant church. They recognize that this gift was manifest in the life and ministry of Ellen G. White (C.M., 1976, p. 37).

From the Baptismal Vow:

Do you accept the doctrine of spiritual gifts, and do you believe that the Spirit of Prophecy is one of the identifying marks of the remnant Church? (C.M., 1976, p. 62).

6. The body is the temple of the Holy Spirit.

That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world; not loving its sinful pleasures nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy

Spirit, and that therefore they should clothe them in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco and other narcotics, and to avoid every body- and soul-defiling habit and practice (C.M., 1976, pp. 36-37).

The Christian should recognize his body as the temple of the Holy Spirit. He will therefore honor God by caring for his body intelligently, partaking in moderation of that which is good and avoiding the use of that which is harmful, abstaining from all unclean foods, from the use of alcoholic beverages and tobacco in any of its forms, and from the abuse or misuse of narcotics and all other drugs (C.M., 1976, pp. 58-59).

7. Marriage is a personal, spiritual, emotional, physical, intellectual, ethical, and social experience.

Courtship is recognized as a preparatory period during which a man and a woman, already mutually attracted, become more thoroughly acquainted with each other in preparation of intended marriage. Christian marriage is a divinely sanctioned union between a believing man and a believing woman for the fulfillment of their mutual love, for mutual support, for shared happiness, and for the procreation and rearing of children who will in turn become Christians. According to God's design, this union lasts until dissolved by the death of one of the partners.

Marriage is the foundation of human society, and true affection between man and woman is ordained of God. 'Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve.'

The failure to follow these principles in Christian courtship may lead to tragedy. Unity of husband and wife in ideals and purposes is a requisite to a happy and successful home. The Scriptures counsel, 'Be ye not unequally yoked together with unbelievers'. Differences regarding religion are likely to mar the happiness of a home where partners hold different beliefs and lead to confusion, perplexity, and failure in the rearing of children.

Differences concerning the worship of God, Sabbath-keeping, recreation, association, and training of children often lead to discouragement and finally to complete loss of Christian experience. Let us take heed to the following admonition: 'Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God.'

Marriage 'was designed to be a blessing to mankind. And it is a blessing wherever the marriage is entered into intelligently, in the fear of God, and with due consideration for its responsibilities' (C.M., 1976, pp. 233-234).

8. When upon earth, Christ was completely Divine and completely human.

That Jesus Christ is very God, being of the same nature and essence of the Eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He lives to make intercession for us (C.M., 1976, p. 33).

Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him (C.M., 1976, p. 55).

To more definitively evaluate the religious effectiveness of Adventist education and in a more discriminating and precise way to determine the clarity of conceptualization and purposeful commitment to the doctrines of the Seventh-day Adventist Church on the part of Adventist students, it was necessary to expand the eight doctrinal beliefs of the Adventist Church which were selected for investigation by the REI. Each of the eight cardinal doctrines was expanded into ten statements to which each student surveyed by the REI was to respond. Each of the ten statements had five possible responses from which to choose. This indicated that the REI was sensitive to the student's

conceptualization and internalization of each of the ten statements reflective of the eight cardinal doctrines of the Adventist Church. The response made to the ten statements through the choice made from the possible responses, demonstrated the clarity of conceptualization and purposeful commitment to the eight cardinal doctrines in the student's acceptance or rejection of those doctrines. The REI in its entirety is given in the Appendix.

The five possible responses to each of the ten statements were arranged according to positive responses and two negative responses. The two positive responses and the two negative responses were separated by a response of no value. All responses were identified alphabetically with a numerical value assigned to each response. Identification and value assigned were as follows: a = 4; b = 2; c = 0; d = -2; and e = -4. A positive response was identified by selecting response a or b, while a negative response was identified through the selection of response d or e. Response c in all cases, if selected, was considered as a nonacceptable response as it was neither a positive nor a negative selection. The response selected by the student placed the student in a positive or negative relationship to the specific cardinal doctrine to which the statement related. Such a relationship showed the acceptance of or rejection of the specific doctrine.

A positive response indicated acceptance of that particular statement as a personal discriminating measure of conceptualization and internalization of each of the eight specific doctrines of the Seventh-day Adventist Church. A negative response indicated a lack of personal conceptualization and internalization of a specific doctrine of the church. The selection of response c was the selection of a no value



statement. Such a selection indicated neither an acceptance of, nor a rejection of, the specific doctrine.

Validity of the REI. Construct validity of the REI was not possible to determine from a comparison of parallel forms as no parallel forms exist. The REI was a new instrument development for the present research and is found in the Appendix. An instrument, if valid, must measure that for which it is designed; if, however, it measures something other than what was intended, no validity exists in the measure instrument for the particular item to be measured (Kerlinger, 1964, pp. 444-445).

Validity of the REI was established as follows: First, those who developed the REI were well qualified to evaluate Adventist doctrine and develop the REI statements without prostituting the doctrine. Second, all items found in the REI were taken from the Seventh-day Adventist Church Manual (1976) or from the writings of Ellen G. White, an accepted Adventist Church authority. Third, the REI was submitted to 19 duly credentialed ministers who not only read the REI, but also responded to all statements found in the REI. It is here noted that there was no basic disagreement between the ministers and the developers of the REI. In view of the above, the REI, in the minds and judgment of the developers, is valid in measuring the conceptualization and the internalization of the selected Seventh-day Adventist Church doctrines.

Reliability of the REI. Reliability of a measuring device is inherently important as a measuring device should give the same values from moment to moment.

There is no way of simply looking at numbers (scores) and telling whether they stand for any real values or whether they have been 'pulled out of a hat'. Some samples of measurements actually approach the latter, chance condition. Others are not exactly 'chance' collections of numbers, but there is a strong element of chance involved in them. Conclusions derived from statistical results might differ considerably depending upon how reliable we know the measurements to be. Thus the matter of reliability merits considerable attention (Guilford, 1965, p. 438).

As the REI was a new instrument designed to measure items uniquely Adventist, there was no recognized standard measure with which to compare the REI for reliability. It was, therefore, necessary to establish the REI's reliability. Reliability was established through the 19 ministers' responses and by calculating the Pearson  $r$ .

Items 1-8 of the REI are distinctive Seventh-day Adventist doctrines and were chosen specifically for their distinctiveness. REI respondents were asked to accept or reject each of the eight items as a distinctive doctrine of the Seventh-day Adventist Church. All 19 ministers or 100 percent of the ministers accepted the eight items (Items 1-8) of the REI as indeed distinctive doctrines of the Adventist Church.

Items 9-88 of the REI were based on the eight distinctive Adventist Church doctrines selected for use in the REI. These 80 items (Items 9-88) were constructed to measure the clarity of conceptualization and internalization of the eight distinctive doctrines. To determine the reliability of the 80 discriminators, the Pearson  $r$  was calculated on split halves, by using odd-even pairing of scores. This approach was used because it minimized variance error as change in condition was rather uniformly distributed over all items in both halves of the REI as it was administered (Guilford, 1965, p. 448).

When calculated, the value of r equaled .70. This value of r indicated that the REI was reliable in the measurement of clarity of conceptualization, personal commitment to, and internalization of the doctrines of the Seventh-day Adventist Church, on the part of the respondents.

#### Summation

This chapter described the population samples used in this research and the test instruments utilized in the collection of data necessary in answering the questions proposed for the research problem. In addition, the statistical techniques employed in the establishment of the validity and reliability of the REI have been discussed. Chapter IV will present the statistical calculations used in determining the academic achievement and the religious effectiveness of Seventh-day Adventist education and report the findings of the statistical analysis.

## CHAPTER IV

### TREATMENT OF DATA AND ANALYSIS OF RESULTS

Chapter IV concerns itself with the treatment of the data gathered in this research. It shows how the results were obtained in the treatment of the data and how those results were analyzed.

This research was concerned with finding the answers to two questions as they pertain to the Seventh-day Adventist educational process. The first question: Is the academic achievement of students in Seventh-day Adventist schools less than, equal to, or greater than the academic achievement of students in public schools? Answers were sought to the second question: Do Adventist students in Adventist schools have a clearer concept and a stronger commitment to the doctrines of the Seventh-day Adventist Church as a concomitant result of their unique experiences gained in their attendance at Adventist schools, as compared with Adventist students in attendance at public schools? Answers to these two questions were sought through research using twelfth-grade students from selected Adventist and public schools within selected geographic areas during the 1977-1978 school year.

In seeking an answer to the question: "Is the academic achievement of students in Seventh-day Adventist schools less than, equal to, or greater than the academic achievement of students in public schools," the means of the scores made by the research population on The American College Testing Progress Examination (ACT) were compared, i.e., mean

scores from Adventist schools compared to mean scores from public schools. Further, the means of scores made by each group of The College Board Scholastic Aptitude Test (SAT) were also compared to determine if possible, any difference in the academic achievement scores of the two research population groups.

Academic Achievement Comparing Means  
of Scores of ACT Tests

The means of scores from the two research populations as made on the ACT are shown in Table I.

TABLE I  
TABLE OF CONTENT AREA MEANS ON ACT SCORES OF  
STUDENTS IN ADVENTIST SCHOOLS AND STUDENTS  
IN PUBLIC SCHOOLS

Subject Areas Tested	Research Population	
	SDA Schools N=144 Schools=4	Public Schools N=120 Schools=2
English	26.29	20.01
Mathematics	21.77	18.47
Social Studies	23.56	18.89
Natural Science	28.35	22.03
Composite Score	99.97	79.39

In consultation with a statistician at the Oklahoma State University Statistical Department, it was determined that the discovery of differences in academic achievement between the two research samples could, if statistically significant differences did exist, be best discovered through the computing of an analysis of variance. The analysis of variance was used because it,

is a technique of statistical analysis which permits us to overcome the ambiguity involved in assessing significant differences when more than one comparison is made. It allows us to answer the question: Is there an overall indication that the experimental treatments are producing differences among the means of the various groups (Runyon, 1976, p. 288).

All statistical computations were done at the Oklahoma State University Computer Center, using an IBM 370/165 computer. Such computations were done through the use of Statistical Analysis System (SAS). The analysis of variance as computed indicated that there was no statistically significant difference between the academic achievement of students in public schools within the research population. Statistical findings resulting from the computation of the analysis of variance for the means of scores presented in Table I, are shown in Table II.

In the analysis of variance, the  $F$  value of the four subject areas tested ranged from 0.22357 to 0.67276, with the probabilities ranging from 0.5325 to 0.6616. It was demonstrated that there was no statistically significant difference between the academic achievement of students attending Adventist schools and students attending public schools within the sample population.

TABLE II  
 ANALYSIS OF VARIANCE TABLE COMPARING ACADEMIC  
 ACHIEVEMENT OF STUDENTS IN ADVENTIST  
 SCHOOLS WITH ACADEMIC ACHIEVEMENT  
 OF STUDENTS IN PUBLIC SCHOOLS  
 AS MEASURED BY ACT SCORES

Variable	Sum of Squares	Mean Square	F	Prob.>F	df
English	2584.1636	2584.16364	0.47365	0.5325	1
	21823.2065	5455.80174			4
Mathematics	714.6011	714.60114	0.22357	0.6616	1
	12785.1128	3196.27820			4
Social Studies	1428.0011	1428.00114	0.34378	0.5919	1
	16615.2443	4153.81108			4
Natural Science	2622.0011	2622.0014	0.67276	0.5383	1
	15589.6043	3897.40107			4

School N = 6  
 Public School N = 2  
 Adventist School N = 4

Student N = 264  
 Public School N = 120  
 Adventist School N = 144

Obtained ACT scores revealed one Adventist school having exceptionally high ACT test scores. It was therefore deemed advisable to compute the analysis of variance for the same schools as previously done, but deleting the scores of the one SDA school to determine if there would be significant changes in the range of probabilities. Following are the results of the recomputation of the analysis of variance with the ACT scores of the students from the one school removed.

The results are presented in Table III.

TABLE III  
TABLE OF MEANS ON ACT SCORES  
MINUS ONE ADVENTIST SCHOOL

Subject Areas Tested	Research Population	
	SDA Schools N=102 Schools=3	Public Schools N=120 Schools=3
English	18.41	20.01
Mathematics	15.77	18.47
Social Studies	16.71	18.89
Natural Science	21.71	22.03
Composite Score	72.60	79.39

The means presented in Table III were used to compute the analysis of variance in the academic achievement between students in Adventist schools and students in public schools within the research populations to determine if statistically significant differences did exist. The findings of the computation of the analysis of variance are presented in Table IV. It was determined that no statistically significant difference did exist between the two groups.



TABLE IV  
ANALYSIS OF VARIANCE TABLE COMPARING ACADEMIC  
ACHIEVEMENT OF STUDENTS IN ADVENTIST SCHOOLS  
WITH ACADEMIC ACHIEVEMENT OF STUDENTS IN  
PUBLIC SCHOOLS AS MEASURED BY ACT SCORES  
MINUS ONE ADVENTIST SCHOOL

Variable	Sum of Squares	Mean Square	F	Prob.>F	df
English	140.54119	140.541190	3.88778	0.1427	1
	108.44855	36.149515			3
Mathematics	399.6034	399.603392	5.68635	0.0964	1
	210.8224	70.274117			3
Social Studies	263.4165	263.416547	4.54024	0.1223	1
	174.0547	58.018237			3
Natural Science	5.61475	5.6147456	0.12728	0.7403	1
	132.34327	44.1144229			3

School N = 5  
Public School N = 2  
Adventist School N = 3

Student N = 222  
Public School N = 120  
Adventist School N = 102

In the analysis of variance with one Adventist school deleted, the F value of the four subject areas tested ranged from 0.12728 to 5.68635, with the probabilities ranging from 0.0964 to 0.7403. It was demonstrated that there was no statistically significant difference between academic achievement of students attending Adventist schools and that of students attending public schools within the research populations.

Results of computing the analysis of variance on the means of

scores from ACT tests, as scored by those students in the research population from Adventist and public schools, shows no significant difference statistically. It can thus be stated that, based on ACT scores, academic achievement in Adventist schools and academic achievement in public schools appeared to be equal. It could be inferred that the level of instructional effectiveness might be comparatively equal between the two school systems.

Academic Achievement Comparing Means  
of Scores of SAT Tests

The means of scores from the two research populations as made on the SAT are shown in Table V.

TABLE V  
TABLE OF CONTENT AREA MEANS ON SAT SCORES OF  
STUDENTS IN ADVENTIST SCHOOLS AND STUDENTS  
IN PUBLIC SCHOOLS

Subject Areas Tested	Research Population	
	SDA Schools N=308 Schools=6	Public Schools N=725 Schools=6
Verbal	426.071429	433.324138
Mathematics	431.006494	465.889655
Reading	43.0422078	43.3710345
Vocabulary	42.3798701	43.5103448
Test of Standard Written English	42.8409091	43.1337931

The difference between the academic achievement of students in Adventist schools and the academic achievement of students in public schools within the research population could be discovered by computing the analysis of variance on means of scores. Using the means of scores from SAT tests which had been administered to the research population, the analysis of variance was computed using SAS, on an IBM 370/165 computer. The results of this computation are shown in Table VI.

TABLE VI

ANALYSIS OF VARIANCE TABLE COMPARING ACADEMIC  
ACHIEVEMENT OF STUDENTS IN ADVENTIST SCHOOLS  
WITH ACADEMIC ACHIEVEMENT OF STUDENTS IN  
PUBLIC SCHOOLS AS MEASURED BY SAT SCORES

Variable	Sum of Squares	Mean Square	F	Prob.>F	df
Verbal	11370.7	11370.7458	0.13556	0.7199	1
	838817.9	83881.7921			10
Mathematics	263039.0	263038.963	2.95969	0.1135	1
	888737.5	88873.748			10
Reading	23.373	23.373434	0.03529	0.8485	1
	6622.937	662.293693			10
Vocabulary	276.255	276.25497	0.25753	0.6272	1
	10727.196	1072.71960			10
Test of Standard Written English	18.543	18.542989	0.02664	0.8677	1
					10

School N = 12  
Public School N = 6  
Adventist School N = 6

Student N = 1,033  
Public School N = 724  
Adventist School N = 308

In the analysis of variance, the F value of the five subject areas tested ranged from 0.02664 to 2.95969, with the probabilities ranging from 0.1135 to 0.8677. It was demonstrated that there was no statistically significant difference between the academic achievement of students attending Adventist schools and students attending public schools within the research population.

### Religious Effectiveness of Adventist Education

#### Based on REI Results

In attempting to find, through research, an answer to the question: Do Adventist students in Adventist schools have a clearer concept and a stronger commitment to the doctrines and standards of the Seventh-day Adventist Church as a concomitant result of the experiences gained in their attendance at Adventist schools, as compared with Adventist students in attendance at public schools?, twelfth-grade Adventist students in Adventist schools selected for this research and Adventist students in selected public schools were administered the REI.

#### Conceptualization of Adventist Doctrine

To determine if significant differences in conceptualization of Adventist doctrine existed between Adventist students in selected Adventist schools and Adventist students in selected public schools, t tests were calculated. Statistical Analysis System, SAS, was used on an IBM 370/165 computer to calculate the t tests. No significant difference was determined between the two groups in their conceptualization of Adventist doctrine. The data related to the t tests are summarized in Table VII.

TABLE VII  
CONCEPTUALIZATION OF ADVENTIST DOCTRINE

Gp.	Num.	Mean Scores	Std. Dev.	Min. Score	Max. Score	t	p>t	df
1	284	7.00	1.27	0.00	8.00			
2	38	7.13	1.17	4.00	8.00	-0.63	0.53	49.5

Group 1 = Adventist students in Adventist schools

Group 2 = Adventist students in public schools

The above calculations were based on Items 1-8 of the REI, which were distinctive Adventist doctrines.

Commitment to and Internalization  
of Adventist Doctrine

To determine if significance existed in commitment to and internalization of Adventist doctrine between Adventist students in the selected Adventist schools and Adventist students in the selected public schools, t tests were calculated. Statistical Analysis System SAS was used on an IBM 370/165 computer to calculate the t tests. No significant difference was determined between the two groups in the commitment and internalization of Adventist doctrine. The data related to the tests are summarized in Table VIII.

The calculations in Table VIII were based on results of student responses to Items 9-88 of the REI. These items were designed to test internalization and commitment to Adventist doctrine. Although two t

tests were calculated, no significant difference was found between the two research samples.

TABLE VIII  
COMMITMENT AND INTERNALIZATION  
OF ADVENTIST DOCTRINE

Gp.	Num.	Mean Scores	Std. Dev.	Min. Score	Max. Score	t	p>t	df
1	281	176.88	57.71	-70.00	276.00	0.54	0.59	45.5
2	38	170.95	64.12	22.00	282.00			

Group 1 = Adventist students in Adventist schools

Group 2 = Adventist students in public schools

#### Summation

This chapter has presented the statistical results from the treatment of the data obtained in this research. Analysis of variance (AOV) was calculated on the means of scores made by twelfth-grade students in selected Adventist schools and twelfth-grade students in selected public schools. The AOV was calculated from means of scores made by the two student research populations as reflected by scores from The American College Testing Progress Examination and The College Board Scholastic Aptitude Test for the school year 1977-1978. The calculations were computed to determine if there was significant difference

between the academic achievement of the two student groups in the study. No statistically significant difference was found. The lack of a statistically significant difference in academic achievement might suggest that each school system provides comparable educational opportunity at comparable academic levels.

Chapter IV also presented the statistical results from the treatment of the data obtained from the Instrument for the Evaluation of the Religious Effectiveness of Seventh-day Adventist Education. The statistical  $t$  tests were used to compute differences between scores made on the REI by Adventist students in Adventist schools selected for this research and the scores made by Adventist students in public schools selected for this research.

In the calculation of  $t$  scores between the two populations for significant differences in conceptualization, commitment, and internalization of Adventist doctrine, no statistically significant difference was found in conceptualization, commitment, nor internalization. Put another way, there was no difference in the cognitive domain nor in the affective domain.

## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### General Summary of the Investigation

This study was concerned with finding answers to two questions as they relate to Seventh-day Adventist education. First: Is the academic achievement of students in Seventh-day Adventist schools less than, equal to, or greater than the academic achievement of students in public school? Second: Do Adventist students in Adventist schools have a clearer concept and a stronger commitment to the doctrines and standards of the Seventh-day Adventist Church as a concomitant result of experiences gained in their attendance at Adventist schools, as compared with Adventist students in attendance at public schools? Answers to these two questions should give rational and defensible reasons for the existence of denominationally oriented schools and justify the large expenditure of financial and human resources necessary to maintain the Adventist educational system. If, however, the answers to these questions might be other than desirable, the need for indepth evaluation, the establishment of goal-oriented controls, a more thorough teacher preparation, a great care in teacher selection, adequate financial support, and a more positive constituency involvement, is mandated. Again, if the answers to these two questions are less than desirable, a complete and careful needs assessment, and the



establishment of rational, realistic, workable educational policies based on hard measurable research facts rather than historical tradition are mandated.

Adventist education is meaningful and defensible only when it measures positively in the criteria of what "true education" really is. The criteria by which Seventh-day Adventist education must be measured is stated thus:

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,--this was to be the work of redemption. This is the object of education, the great object of life (White, 1903, pp. 15-16).

The REI, in measuring the internalization of Adventist doctrine and standards, attempted to discover whether Adventist education had aided in the development of those habit patterns which through personal commitment lead to the restoration of the "image of God" in man. Adventist education was established to promote the harmonious development of the body, the mind, and the soul, through the establishment of the student in "the truth." It was the personal internalization of Adventist doctrine and standards which the REI sought to measure.

It should be pointed out that the REI was a new instrument developed for use in the present research. As a new instrument, it is possible that factors inherent in a newly-devised instrument were operative. It is possible that these factors may have influenced the responses made to the REI. It is here stated what some of those factors might be.

1. The need for greater input of test developers in the actual development of the REI.

2. The possible need for a broader piloting of the REI to determine areas of inconsistency if they in fact exist.
3. There is the possibility of the lack of construct clarity within the instrument.
4. There might be the need of clearer and stronger distractors among the response choices on the REI.

It is possible that these and perhaps other factors may have been operative in the REI and therefore the responses may have been influenced. It is the belief of this researcher, however, that had all undesirable factors in the REI been removed, the results of the research findings would not have been significantly affected. This researcher believes that the REI did measure what it was designed to measure, and that the findings were generally correct.

It should not be said nor concluded that this research in any way minimizes the importance of Adventist education. On the contrary, this research calls for a strengthening of the educational program. It calls for a resurgence in demonstrating that with careful planning, preparation, implementation, and administration, the Seventh-day Adventist educational system can become what historically it was established to do, the preparing of "the student for the joy of service in this world, and for the higher joy of wider service in the world to come" (White, 1903, p. 13).

#### Academic Achievement

Academic achievement was measured through the use of scores made on recognized, standardized tests. These tests were: The American College Testing Progress Examination (ACT), and The College Board

Scholastic Aptitude Test (SAT). To ensure applicability of the results of the research, the scholastic research population was selected from 18 schools in six states. The research population for academic achievement totalled 1,309 students. Results of this research of academic achievement are summarized in the Conclusions section of this chapter.

### Religious Effectiveness

The religious effectiveness of Seventh-day Adventist education was measured through the use of the Instrument for the Evaluation of the Religious Effectiveness of Seventh-day Adventist Education (REI). Eight distinctive doctrines of the Seventh-day Adventist Church were used as determinants in the REI. Validity and reliability of the REI were established by accepted church publications and the responses to the REI by 19 duly credentialed ministers of the Adventist Church. The results of administering the REI to the research population of Adventist students in Adventist schools and Adventist students in public schools are summarized in the Conclusions section of this chapter.

## Conclusions

### Academic Achievement

By computing the analysis of variance for the mean of scores from ACT and SAT testing, no statistically significant difference was found in the academic achievement of the two research populations. Simply put, students in Adventist schools did no better scholastically than did students in public schools. This finding would tend to corroborate

the findings of other researchers who compared the academic achievement of students in private and parochial schools with the academic achievement of students in public schools and found no scholastic or academic difference of significant levels (Albert, 1973; Kennedy, 1971; Lackamp, 1974; and McCall, 1973).

It was a purpose of this research to find an answer to the question: Is the academic achievement of students in Seventh-day Adventist schools less than, equal to, or greater than the academic achievement of students in public schools? This research has shown that there is no statistically significant difference in academic achievement by the two school populations within this research. What has been shown is that the academic achievement of both student populations is only statistically equal.

If it can be assured that the Adventist schools and the public schools selected and used in this research are representative of the Adventist school system and the public school system as a whole, the following conclusions might be drawn:

1. Scholastically the two school systems are relatively equal.
2. The basic curricula are relatively the same.
3. The instructional effectiveness of the two systems is equal.

To realize that Adventist education is only academically equal to public school education may be discomfoting to some. To this researcher it presents a challenge. The two systems are, as it were, side by side at a starting point. This can be the opportunity needed for a re-examination of Adventist education. It can be the pause giving opportunity to reflect upon how far the Adventist educational system has progressed. It gives opportunity to chart future goals and

plot ways of reaching those goals. Such an introspective look is needed if Adventist education is to fulfill its mission.

There is a call for new and innovative ways in instructional design. There is need for rethinking of educational priorities. Modification in curricula might be needed. Fiscal and manpower problems need evaluation and sound change recommended. To this researcher, the equality of scholastic achievement between the two systems can be the renaissance point which could revitalize Adventist education and give it an opportunity to be a leader in academic pursuits.

If the Adventist Church places academic achievement as the highest priority, there can be no justification for the large expenditure of finances and manpower to keep the system operative. Again, if only academic achievement is desired, the Seventh-day Adventist Church would be better served by closing the doors of its schools and using the resources to better advantage. Though academics are important, of far greater importance is the basic mission of Adventist education, the bringing of man "back to the perfection in which he was created." One must look beyond the basic academic achievement of Adventist education to that greater challenge, the challenge of religious effectiveness.

#### Religious Effectiveness

This research was to find an answer to the question: Do Adventist students in Adventist schools have a clearer concept and a stronger commitment to the doctrines and standards of the Seventh-day Adventist Church as a concomitant result of the experiences gained in their attendance at Adventist schools, as compared with Adventist students in attendance at public schools?

Religious effectiveness of Adventist education was measured in two areas, conceptualization and internalization. This research determined that there was no significant difference between the two research populations in either conceptualization or internalization. This was demonstrated through the calculation of t tests in the two areas under investigation. The results obtained from the calculation of t values indicate that a problem exists in the effectiveness of Adventist education to facilitate the conceptualization and internalization of Adventist doctrines and standards in the lives of students in attendance at Adventist schools.

Historically the church school was an agency of the church to establish the youth firmly in "the truth." It has been demonstrated, through research, that Adventist education has little differential impact on the students who attend Adventist schools regarding personal commitment to those tenets of faith distinctly Adventist. The lack of this differential impact on students in Adventist schools points up a problem. Though this is true, one need not lose heart.

While it is not in the purview of this research to determine the cause of the problem nor find the solution to the problem, it is here suggested that intensive research be done, that causes be found for the problem, solutions be discovered and implemented. If this is done, Adventist education will accomplish that for which it was designed. While the cognitive domain was enriched, the affective domain was left relatively dormant. Within this fact lies the root of the problem and points to the area where remedy can and must be applied.

## Recommendations

### Construct Changes for the REI

Using the results from the administration of the REI as a pilot study, implementation of the following changes is recommended:

1. Randomize the response selections to remove any actual or imagined pattern for responses.
2. Restate some response items for clarity of understanding.
3. Delete those response items which seem not to measure what is intended.
4. Add additional response items which should have been included but were omitted.

### Research Recommendations

The following research recommendations are made as a result of this researcher's findings:

1. A professional research team should be commissioned to research the level of conceptualization and the lack of internalization of Adventist doctrines and standards, in the lives of Adventist students enrolled in Adventist schools. Such a committee would be charged to not only identify problems, but search out realistic solutions for implementation into the Adventist educational system. This committee should work with the Department of Education of The General Conference of Seventh-day Adventists, on a denomination-wide scale.
2. The REI study should be replicated on the following grade levels to determine if there is any level in which doctrinal

impact problems exist more heavily.

- a. Sixth-grade level
- b. Ninth-grade level
- c. Twelfth-grade level
- d. Fourteenth-grade level
- e. Sixteenth-grade level
- f. At the postgraduate level

Should problem areas appear, programs should be developed and implemented to correct the problems.

3. A laboratory approach in the teaching of Adventist doctrine in Adventist schools should be developed and implemented. This means placing within the curriculum and teaching structure opportunities for the student to "practice" in a real-life setting, the doctrines taught.
4. A longitudinal study should be conducted. This study, based on the REI, should begin in grade six and continue with the same students through postgraduate education. The purpose of such a study would be the obtaining of a continuity of information as to what takes place in the affective domain of the student as he relates to Adventist doctrine. This study should be carried out in several educational institutions at staggered intervals.
5. Carefully planned and coordinated evaluation of teacher preparation and selection should be done.
6. Carefully planned and coordinated evaluation of the teacher's classroom teaching techniques should be done on a consistent basis.



### Summation

It cannot be said that Seventh-day Adventist education is unimportant or ineffective. The planting of an idea in the mind of the student is not necessarily immediately measurable. It is perhaps like the hickory nut which, when planted, comes to maturity at a later date. Therefore, it is not possible to state that Adventist educational approaches are meaningless or ineffective, but rather escalating in nature.

It is proper to note here that despite limited fiscal and manpower resources, the academic achievement of Seventh-day Adventist education as reported in this research is statistically equal to that of the public schools which have tremendous resources in comparison. This researcher believes this to be commendable and noteworthy.

It appears that Adventist education should recognize a need for basic accountability to student, parent, and church. Such accountability would aid in providing for a quality education which prepares for a productive and fulfilling life in the real world of today, yet provides for life in the world to come. Such accountability would aid in providing a role model which would instill into the affective as well as the cognitive domains, the true purpose of Christian living, i.e.: the harmonious development of the physical, the mental, and the spiritual powers of each uniquely different student, enabling him to become a true thinker and not a mere reflector of other men's thoughts.

When this concept of true education becomes a reality, Adventist education will indeed be a continuation of the Edenic school established by God in the beginning. Such an educational system will

constitute the preparatory school for that Heavenly school of higher learning, taught by the Master Teacher and perfect role model of the entire universe.

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**APPENDIX**

INSTRUMENT FOR THE EVALUATION OF THE  
RELIGIOUS EFFECTIVENESS OF SEVENTH-  
DAY ADVENTIST EDUCATION

Below are several statements of beliefs held by Seventh-day Adventists. Please respond to each statement, by completely filling in the appropriate box on the IBM card. If you should make an error in marking your card, and wish to change your response, completely erase the mistaken response and fill in the correct box.

1. The moral law of the Ten Commandments is binding upon man.  
a. True      b. False
2. The seventh day Sabbath is the only day of worship recognized by God.  
a. True      b. False
3. When dead, man is in a state of complete inactivity.  
a. True      b. False
4. I believe in righteousness by faith through grace which enables me to obey the moral law of Ten Commandments, which is the standard of judgment.  
a. True      b. False
5. I accept the writings of Ellen G. White, as inspired by God.  
a. True      b. False
6. My body is the temple of the Holy Spirit.  
a. True      b. False
7. Marriage is a personal, spiritual, emotional, physical, intellectual, ethical, and social experience.  
a. True      b. False
8. When upon earth, Christ was completely Divine and completely human.  
a. True      b. False

In the following, select the most accurate response to the question or statement as you believe or would do. Mark the letter of your response in the appropriate box on the IBM card by completely filling in the space. It is possible that more than one response might seem proper, however, select only the one which best reflects your true belief or true action. Do not be influenced by anything. Select the response which best reflects your true belief or action regardless of other observations.

If you wish to change your response, make certain you completely erase the incorrect response and fill in the space for the correct response. SELECT ONLY ONE RESPONSE FOR EACH NUMBER!

9. To be obedient to the Ten Commandments is:
  - a. to be Christlike in character
  - b. possible with God's help
  - c. to be saved
  - d. takes a lot of effort
  - e. impossible
10. By keeping the Ten Commandments a man:
  - a. demonstrates he can be trusted
  - b. pleases God
  - c. is saved
  - d. demonstrates he can obey
  - e. is perfect
11. The Ten Commandments were given:
  - a. to Adam
  - b. at Sinai
  - c. on stone
  - d. to Noah
  - e. to Abraham
12. The Ten Commandments are:
  - a. the expression of Divine love
  - b. as sacred as God
  - c. a revelation of God's will
  - d. not relevant to life today
  - e. unrealistic
13. The Ten Commandments:
  - a. define sin
  - b. bring a person to Christ
  - c. measure character
  - d. have been changed
  - e. were nailed to the cross



14. The Law of God:
- a. is freeing
  - b. is self-expanding
  - c. is self-diminishing
  - d. is enslaving
  - e. none of the above
15. The Law of God is the foundation of:
- a. self government
  - b. moral government
  - c. social government
  - d. civil government
  - e. world government

16. The Law of God:
- a. is eternal
  - b. is binding in eternity
  - c. was designed for the Jews
  - d. is situational
  - e. is optional

REMEMBER! It is possible that more than one response might seem proper, however, select only the one which best reflects your true belief or true action. Do not be influenced by anything. Select the response which best reflects your true belief or action regardless of other observations.

17. The fourth commandment is more important than:
- a. no other commandment
  - b. no other part of the law
  - c. the third commandment
  - d. the fifth commandment
  - e. the seventh commandment
18. The result of obedience to the Law of God is:
- a. uplifting and energizing
  - b. health restoring
  - c. sense of guilt
  - d. health destroying
  - e. does not affect the physical
19. Sabbath to me is:
- a. a real joy
  - b. looked forward to with anticipation
  - c. a drag
  - d. a frustration
  - e. a time of loneliness

20. If no one was around to check and I could do as I wished on Friday night, I would:
- read spiritual materials
  - listen to sacred music
  - do my schoolwork
  - go to a show
  - watch TV
21. If I could do what I wished on Sabbath I would:
- attend all the religious meetings
  - go to church
  - stay home
  - sleep all day
  - watch t.v.
22. The Sabbath is a sign:
- I belong to God
  - I am a Seventh-day Adventist
  - of creation
  - I am a Christian
  - I keep the law

REMEMBER! It is possible that more than one response might seem proper, however, select only the one which best reflects your true belief or true action. Do not be influenced by anything. Select the response which best reflects your true belief of action regardless of other observations.

23. The seventh day Sabbath was instituted:
- when the foundation of the earth was laid
  - in Eden
  - by Christ
  - at Sinai
  - by Moses
24. Observance of the Sabbath is a safeguard against:
- idolatry
  - evolution
  - sin
  - salvation
  - persecution
25. Proper Sabbath observance involves:
- attending to the necessities of life
  - supplying the wants of the needy
  - caring for the sick
  - taking a trip
  - getting gasoline I forgot to get earlier

26. The Sabbath is:
- the seal of God
  - a memorial of creation
  - a mark of Christianity
  - a guarantee of salvation
  - none of the above
27. The sacred time of the Sabbath is:
- from sundown Friday to sundown Saturday
  - 24 hours
  - from even to even
  - from midnight to midnight
  - the daylight hours of Sabbath
28. The Seventh day Sabbath:
- identifies the remnant church
  - is the issue of the final conflict
  - is neutral
  - was lost sight of
  - will be changed
29. When a man dies:
- the breath of life goes back to God
  - the spirit goes back to God
  - nothing really happens
  - the soul is still living
  - nothing goes back to God
30. Satan's masterpiece is:
- personating Christ
  - performing miracles
  - bringing fire down from heaven
  - bringing back dead friends
  - Satan cannot deceive
31. Many intelligent, educated people and ministers state that they communicate with dead friends and loved ones. This communication is with:
- evil spirits
  - Satan
  - it is only imagination
  - dead loved ones and friends
  - the Holy Spirit

32. The belief in the immortality of the soul is:
- a. Satanic in origin
  - b. man's attempt to look beyond the grave
  - c. not fully understood
  - d. a fact
  - e. a Bible teaching

REMEMBER! It is possible that more than one response might seem proper, however, select only the one which best reflects your true belief or true action. Do not be influenced by anything. Select the response which best reflects your true belief or action regardless of other observations.

33. Modern writers, picture producers, and scientists state that there is life after death. When a person dies:
- a. all processes of sensitive, conscious life are ended
  - b. he is nothing
  - c. he can communicate with the living
  - d. he experiences a new higher existence
  - e. the subject needs further scientific investigation
34. When death comes, man:
- a. remains in his grave until the second coming of Christ
  - b. will be resurrected at the second or third coming of Christ
  - c. what really happens is unknown
  - d. is in a state of suspension
  - e. goes to his eternal reward
35. Man is:
- a. mortal
  - b. asleep in death
  - c. dust
  - d. in Hell when dead, if wicked
  - e. immortal
36. As we know it, death is:
- a. a result of sin
  - b. caused by separation from the Tree of Life
  - c. experienced by all
  - d. punishment for sin
  - e. all of the above
37. In the first resurrection:
- a. God's followers come from their grave
  - b. those who killed Christ will be raised
  - c. only the wicked will be raised
  - d. the righteous and the wicked will be raised
  - e. is a time of judgment

38. The second resurrection:
- follows the millennium
  - is for only the wicked dead
  - is a special resurrection
  - is for the wicked not raised in the first resurrection
  - begins the millennium
39. The righteousness of Christ is received:
- as a gift through faith in Christ
  - by true repentance of sin
  - as a reward for obedience
  - by becoming a member of the church
  - by obedience to the commandments
40. When sins are confessed, forgiveness is:
- immediate
  - complete
  - future
  - conditional
  - at the end of the world

REMEMBER! It is possible that more than one response might seem proper, however, select only the one which best reflects your true belief or true action. Do not be influenced by anything. Select the response which best reflects your true belief or action regardless of other observations.

41. Assurance of eternal life:
- is immediate upon acceptance of Jesus
  - is a positive, present experience
  - is future
  - is unknown generally
  - a person cannot know until Christ comes
42. Grace is:
- an undeserved gift of love freely given
  - unmerited favor
  - a reward for keeping the commandments
  - granted for good deeds done
  - answer not given
43. The character and lives of men will be tested by:
- the character of Christ
  - the Ten Commandments
  - a Christian life
  - the church
  - the world

44. In the investigative judgment, consideration is given to:
- those who claim to be Sabbath keepers
  - those who claim to be Christians
  - every person who has ever lived
  - those who have never claimed to be Christians
45. In God's love for man, He had a plan of redemption:
- before the world was created
  - made known after Adam sinned
  - after Lucifer sinned
  - was made known to Adam before he sinned
  - after Satan was cast out of heaven
46. Righteousness by faith:
- is accepting Christ's perfect life for my sinful life
  - is having complete pardon because I have confessed and renounced all sin
  - no one can be righteous
  - is granted because of the good deeds I do
  - is granted upon my obedience to God's law

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47. I have assurance of eternal life:
- because I have accepted Jesus as my personal saviour
  - because the blood of Jesus has covered all my sins
  - a person can never really know
  - such assurance is determined in the judgment
  - this is only granted when Christ comes
48. Living a righteous life:
- requires a complete surrender of the will to God
  - is living in accordance to God's requirements
  - is a decision
  - can only be done by Christians
  - is totally impossible
49. Marriage:
- affects the life here and the life to come
  - is a blessing or a curse
  - is a personal matter
  - does not affect religion
  - does not affect the life to come

50. Marriage may be dissolved:
- for unfaithfulness to the marriage vows
  - by death
  - for incompatibility
  - because of religious tension
  - because of a lack of love
51. God sanctions the marriage:
- when both parties are Seventh-day Adventists
  - when both parties are Christians
  - regardless of who marries who
  - of a Seventh-day Adventist and a non-Seventh-day Adventist
  - when both parties agree to be married
52. The wearing of the wedding ring:
- has a wrong influence
  - is unnecessary
  - is acceptable as a Christian custom
  - shows that you are truly married
  - safeguards the marriage
53. The home is:
- the greatest influence in character development
  - where the uplifting of humanity begins
  - a social institution
  - not as important as religion state
  - not the most important influence in character development
- REMEMBER!** It is possible that more than one response might seem proper, however, select only the one which best reflects your true belief or true action. Do not be influenced by anything. Select the response which best reflects your true belief or action regardless of other observations.
54. Sexual relations outside the marriage are:
- forbidden by God
  - forbidden by the church
  - socially acceptable
  - all right if both parties agree
  - show what marriage is like
55. Premarital sex:
- distorts the true meaning of the sexual relation
  - is a sin against the person
  - is practically universally accepted
  - is up to the two individuals
  - does not affect a future marriage relationship

56. The sexual drive is one of the most powerful of human drives.  
I would:
- not satisfy it outside marriage
  - nullify the drive by physical activity out of doors
  - pray that the desire would be removed
  - satisfy it by myself alone
  - would satisfy it through sexual relations outside of marriage
57. If a marriage is successful:
- Christ must be the center
  - love must reign in the hearts
  - both parties must work at it
  - there must be a lot of activity such as parties
  - there is no real guarantee
58. In establishing a home I would:
- seek to glorify God
  - seek counsel
  - choose a mate who is exciting
  - make my own decision who I would marry
  - marry the one I love regardless of religion
59. The laws of nature:
- are as sacred as the Ten Commandments
  - are as important as the Ten Commandments
  - are important
  - are sacred but not as sacred as the Ten Commandments
  - can be disregarded
60. To disobey the laws of health:
- is to sin against God
  - is to sin against my person
  - may lower my resistance
  - takes years to affect my health
  - is not sinning against God
61. The way a person dresses:
- denotes the character
  - affects his thinking
  - not sure of an answer
  - I must be different
  - the church dictates



62. The use of meat as a food:

- a. prevents victory over some sins
- b. increase disease
- c. is necessary
- d. does not affect a tendency toward disease
- e. does not prevent a victory over some sins

63. Theater attendance:

- a. is the most powerful influence to poison the imagination
- b. blunts the relish for tranquil pleasures and sober realities of life
- c. has a bad influence on others
- d. is all right if the picture is acceptable
- e. it is no one's business if I attend

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64. Tea, coffee, wine, tobacco, and alcohol are all poisons:

- a. tobacco is the most deadly
- b. alcohol is the most deadly
- c. tea, coffee, wine, tobacco, and alcohol should not be classed together
- d. tea and coffee do not affect the mind
- e. tea and coffee do not affect the character

65. Sodom and Gomorrah were destroyed because:

- a. of appetite
- b. of sexual immorality
- c. there were not ten righteous persons in the cities
- d. their probation was closed
- e. God wanted to make an example of them

66. Exciting reading such as fiction, novels, etc:

- a. can cripple mental strength
- b. can unfit a person for practical life
- c. gives a wrong perspective of the reality of life
- d. gives an insight as to what life is all about
- e. can increase a person's comprehension

67. Music in the life:
- can be as much worship as prayer
  - can lead to sin
  - music is neutral in life
  - does not lead to sin
  - does not affect the character
68. Drugs are used by many people. If I was certain no one would know:
- I would refuse to try drugs regardless of what my friends might think or say
  - I would completely dissociate myself from the group of users
  - it is a personal matter
  - I would try it at least once to know what it was like
  - there is no harm in using them if not done to excess
69. The writings of Mrs. E. G. White, are:
- as inspired as the Bible
  - to illuminate the Bible
  - equal to the Bible
  - less important than the Bible
  - not inspired
70. Mrs. E. G. White was a true messenger of God:
- because her messages uplift Christ
  - because her messages agree with the Bible
  - no more than any other person
  - she sometimes spoke for God in what she wrote
  - no more than any other person claiming Divine revelation
71. The counsel brought by Mrs. E. G. White, to the church is:
- of Divine origin
  - timeless in its application
  - situational
  - impractical
  - not applicable to today
72. I accept the writings of Mrs. E. G. White:
- because of their meeting the needs for living a Christian life
  - because of the help given in understanding the Bible
  - acceptance or rejection is optional
  - I cannot accept them, as they are inconsistent
  - there is no evidence of their inspiration

73. Another verification of the inspiration of Mrs. E. G. White is:

- a. recent discoveries in the area of nutrition
- b. recent discoveries in the areas of disease
- c. no scientific investigation has been made
- d. no medical support in dealing with disease
- e. does not deal with nutrition specifically

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74. As a prophet of God, Mrs. E. G. White was:

- a. 100% correct in predictions
- b. always correct in regard to explanations of events
- c. many times accurate
- d. sometimes correct in assumptions
- e. never truly correct

75. As compared to other modern day prophets, Mrs. E. G. White is:

- a. completely accurate
- b. mostly accurate
- c. frequently accurate
- d. seldom accurate
- e. never accurate

76. True prophets receive their information from:

- a. the Holy Spirit
- b. Heavenly influences
- c. interpretation of history
- d. evil angels
- e. the Devil

77. As a church, the Seventh-day Adventist denomination:

- a. accepts the writings of Mrs. E. G. White as completely inspired
- b. accepts the writings of Mrs. E. G. White as authoritative
- c. is ambivalent about the writings
- d. accepts them as situational
- e. rejects the writings as authoritative

78. The life of Mrs. E. G. White reflects:

- a. the character of Christ
- b. the fruits of the Spirit
- c. demonstrates a Christian life
- d. a domination of the church
- e. denies the fruits of the Spirit

79. Jesus, when on earth, was God. Therefore He:

- a. could sin
- b. could be lost
- c. didn't have to choose
- d. could not sin
- e. could not be lost

80. The "New Covenant":

- a. was ratified by Christ
- b. was given to Adam
- c. is an agreement
- d. is given as a reward for my works
- e. was based upon man's obedience

81. As a man, Jesus in meeting temptation:

- a. had no more strength than I can have
- b. overcame through faith
- c. knew He was being tempted
- d. could not yield to the temptations
- e. used His power to overcome

82. Jesus was baptized. Baptism:

- a. represents a burial of the old man of sin
- b. salvation is dependent on baptism
- c. Jesus needed to be baptized
- d. symbolizes death
- e. makes one a Christian

83. A complete surrender of the will:

- a. made Jesus victorious
- b. makes me victorious
- c. needs to be done
- d. isn't important
- e. cannot be done

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84. Christ came to this world to:

- a. reveal the Father
- b. do God's will
- c. show man how weak he is
- d. condemn the world
- e. show that if you try hard enough you can obey

85. Jesus is man's perfect example for life:
- a. I have determined that my life shall reflect the life of Jesus
  - b. I want my life to reflect the life of Jesus
  - c. I would like to be a Christian
  - d. I do not plan to be a Christian
  - e. to be like Jesus is impossible
86. As a young man, Jesus understood:
- a. His mission of being man's saviour
  - b. His relationship to His heavenly Father
  - c. His relationship to Joseph and Mary
  - d. His relationship to man
  - e. He had to learn His mission
87. If Christ had used His divinity in His behalf:
- a. He would have acknowledged Satan's supremacy
  - b. man could not have been saved
  - c. the Ten Commandments would not be needed
  - d. man would automatically be saved
  - e. Satan would have no claim to the rulership of this world
88. Without the acceptance of the Divinity of Christ:
- a. man has no choice
  - b. man has some choice
  - c. choice is not necessary
  - d. man has limited choice
  - e. man has complete choice

VITA

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Candidate for the Degree of

Doctor of Education

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